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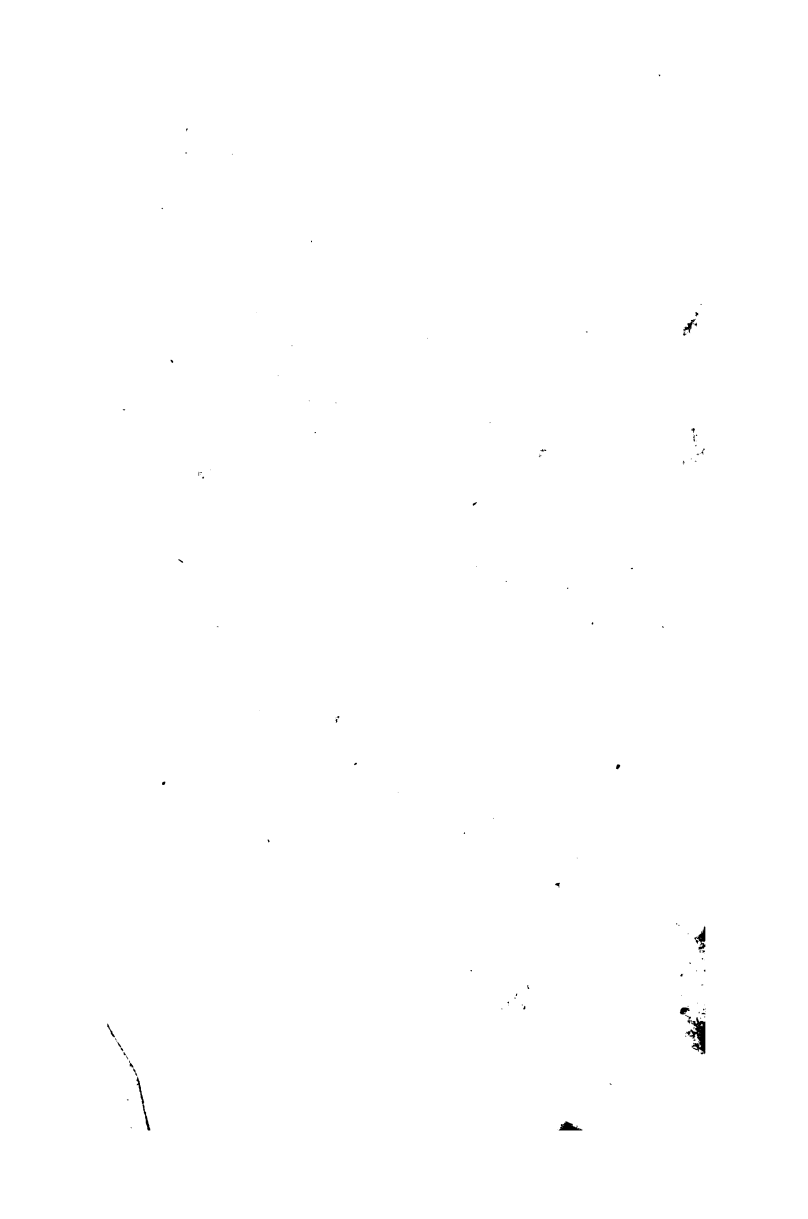


**APHORISMS,**

**&c.**

**VOL. I.**









*Per Petrus del.*

*Francis sculp.*

*Sir Philip Sidney*

*Published by Longman & Co. March 20<sup>th</sup> 1867.*

APHORISMS  
OF  
SIR PHILIP SIDNEY;

WITH  
REMARKS,

BY MISS PORTER,  
(AUTHOR OF THADDEUS OF WARSAW.)

---

*Fidem non derogat error.*

His honour stuck upon him as the sun  
In the grey vault of heaven; and by his light  
Did all the chivalry of England move  
To do brave acts.

SHAKESPEARE.

---

VOLUME I.

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1807.



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DEDICATION  
TO  
HIS MAJESTY,  
GUSTAVUS THE FOURTH,  
*King of Sweden.*

---

SIRE!

TO set forth a just model of a King and Hero, these pictures of the noble heart of Sir Philip Sidney were collected. He shone throughout Europe as a statesman, a man of letters, and a hero, during his short but brilliant life; and had he accepted the crown of Po-

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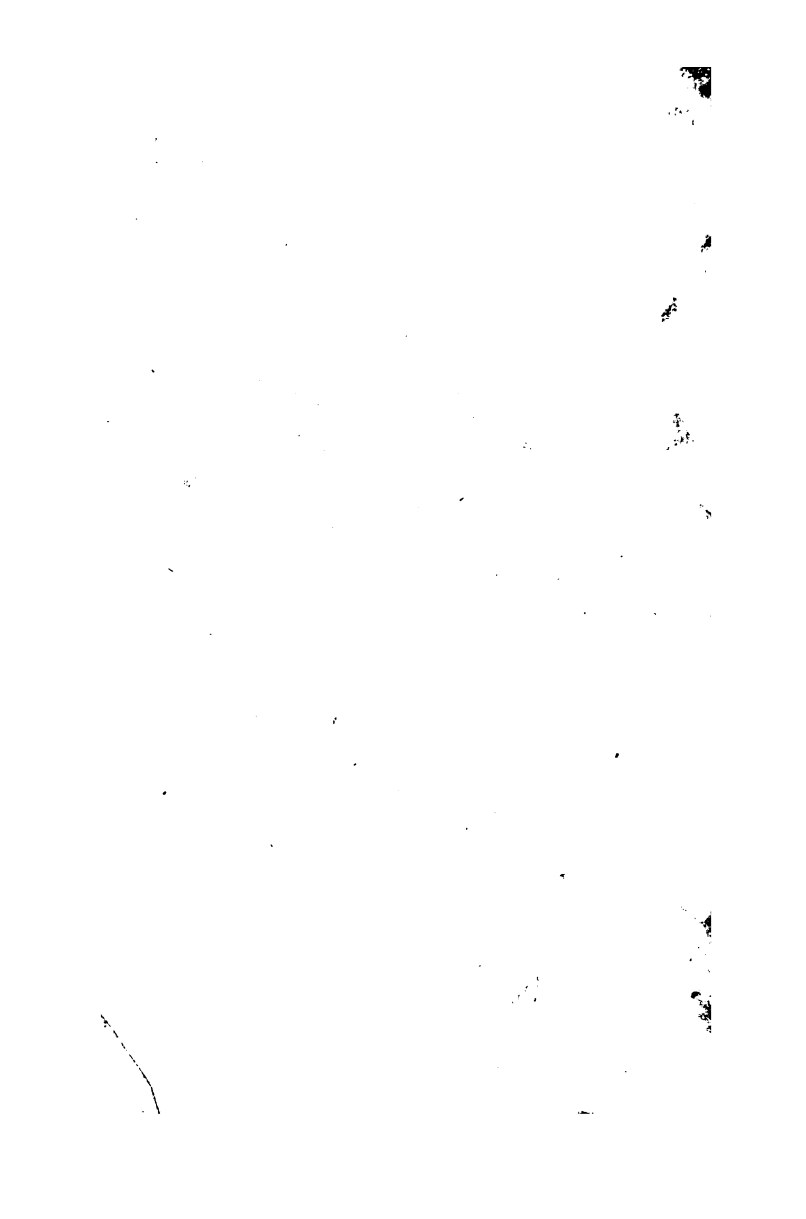
**APHORISMS,**

*&c.*

**VOL. I.**







other men, esteemed by the old, beloved by the young, and "the secret wish of many a female heart," he bore all his honours meekly, and with the veil of modesty tempered his brightness. Tempered! but such a softening rendered it more beautiful to the eye, more lovely to the soul, and redoubled its power by the gentleness with which he used it. Such was this "Plume of war, with early laurels crowned!" for, long before he attained to the age in which manhood is commonly perfected in mind as well as body, he had finished the life of a hero.

Famous in arms and in policy, Sir Philip Sidney had yet leisure for the muses: and it is from his several works, written in hours of relaxation, (and how noble must he have been whose pastimes may be the studies of men!) that I have selected the aphorisms which compose these volumes. He thought not of be-

ing an author when he wrote; but just as the fancy struck him, poured forth his sentiments on any pieces of paper that fell in his way, and sent them in loose fragments to his sister, the Countess of Pembroke: for this amiable lady loved her brother so entirely, as to desire to have every copy, however minute, of his ever-graceful and truly “peerless” mind.—His thoughts, as they flowed from a source of as pure virtue as can belong to human nature, could not be different from their fountain: whether he spoke or wrote, whether carelessly or with premeditation, all that he sent forth must have expressed the nobleness of his character. He could not think a mean nor a wicked thing; much less utter one: and though he passed a heavy sentence on the negligence of his own compositions, none will find a fault with their morality. He, being intimate with such sentiments, could

hardly suppose them to be much better to others than often-told stories, which required more pains than he would take, to render them at all entertaining. Hence the perfection of his taste made him see great deficiencies, where few critics could discover a defect; and be dissatisfied with his language, while we are wrapt in admiration of the divine spirit that inculcates truth with so attractive a sweetness. As his heart was all virtue, so his soul was all poetry: poetical thoughts burst and bloom even over his gravest prose writings; and the ardour of his imagination carried his ideas of moral excellence to a height which might have been deemed chimerical, had not his life, as a son, a brother, a friend, a subject, and a commander, sufficiently exemplified, that there is no point of virtue beyond the reach of a persevering and heaven-directed mind. This man, who was the glory of his own age, and

is regarded by after-times as the pattern of all that is great and good, heroic and amiable, may shew to the young men of succeeding generations, that it is possible for the *fine gentleman*, to be united with the *scholar*, the *hero*, and the *Christian* !

What the Romans said of Titus, Englishmen might apply to Sir Philip Sidney; for whithersoever he went, he was "the love and delight of all men!" And the principles of this general charm, the ground-work of his eminent worth and engaging manners, may be found in the thoughts which enrich these volumes. Lightly as he accounted them, they are much better teachers of the mind, and fashioners of the behaviour; much better counsellors for a politician, and masters of courtesy, than all the *Graces* that ever spoke from the lips of Lord Chesterfield. Sir Philip Sidney's foundation is laid in truth, Lord

Chesterfield's in falsehood. Sincerity and courage make the soul of the one, hypocrisy and fear, the spirit of the other; the one stands erect in conscious dignity, the other cringes and bows with dastardly wiliness. A man of honour would sooner see his children die "in cold obscurity," poor and unknown; than consent that any one of them should live, even in the very lap of greatness, by the principles which Lord Chesterfield taught his son. That such supposed wisdom is only a cheat, a most miserably mistaken calculation, and absurd estimation of things, Sir Philip Sidney not only affirms in his writings, but proves by the conduct of his life.

It being more satisfactory to see the picture of a noble personage, than to hear him described; so fine a model of the manly character, as well as a transcript of the precepts by which it was formed, ought to be presented to

the eye. To sketch this picture, to draw some portrait of virtues, which inspire the heart that contemplates them, is the design of the, perhaps, too presumptuous editor of these aphorisms. But, animated by Sir Philip's self, who says—that “ he who shoots at the *sun*, will strike *higher* than he who aims at a *bush* !” I dare to plume an eagle-wing, and soaring upward, either catch some virtue from his light, or lose myself for ever in his beams.

It is said that vice is contagious; why may not virtue be imparted in like manner, by the touch? I am strangely deceived, if it be possible for any one to shut these volumes without, at least once during the perusal of them, having felt his heart beat with answering emotions. How dear are the throbs of virtue! How to be cherished, and how lovely, those exultations of the soul, those struggles after something beyond the common practices of



the world, which seem to assert man's kindred with the Divinity! How can the possessor of such a glorious principle as the Immortal Spirit, how can he consent to let it sleep; to lie inactive, unfelt, in his breast? Where are the pursuits of vanity, the joys of sense, when compared with the sublime raptures, the holy ecstasies of the hero, the sage, the man of virtue, the true knight of Christ? Did man once taste the fruit of paradise, he never again would stoop to the garbage of earth.

Sir Philip Sidney is an example of how happy and how admirable virtue can render man. To enforce his precepts, zeal, not presumption, has incited me to offer a few remarks in the course of these pages. Though ineloquently, I have spoken honestly and warmly, on the subjects which were near to his heart, and dear to mine. And may I add? (for I cannot deny myself the support of such

a sanction;) that my efforts in the good cause, humble as they are, have been approved by a mind which has “kept too long company with Sir Philip Sidney’s thoughts, to want a thorough knowledge of the highest matters!” If *they best paint sorrows who have felt them most*, by the same rule, the heroic character is no unfit one to decide on sentiments professedly written to inculcate heroism of soul.— And he who has studied Sidney’s lesson of honour, to make it the text of his life; who shews in action, what his master teaches; who, bearing with him the gentleness of virtue with its authority, takes neither human actions nor human abilities, above their powers; he, who with Christian humility admits that a man may fall, and afterwards demonstrate that his fall, *like the falls of Antæus renews his strength*; and who, in the same lenient spirit, pleads against defects in manner being

condemned as faults in principle: such a man of experience, "acquainted with excellence and not unknown to fame," has found in this work a benevolent and not ungratifying reason for pardoning its many imperfections; in a word, by approving the motives which dictated *my* attempt to *write with Sir Philip Sidney*, he sanctions me in the hope, that other ingenuous readers will be indulgent to errors in the stile, for the sake of my sincerity; and that the sentence which a rigorous judgment might dictate, may be averted by the candour to which I appeal. At any rate, so gracious a suffrage leads me to trust, that no charge of arrogance will arise to intimidate me from yet further tracing the literary steps of my noble author, by preparing for the world a pure copy of his *Poems* and *Arcadia*; and that the illustrious assistants who have offered me their libraries and researches, to aid

**XV**

the completion of my projected **LIFE OF SIR  
PHILIP SIDNEY**, will find in these pages no  
public reason to regret their engagement.

**J. P**

*Long-Ditton, Surrey.*

*January, 1807.*



# APHORISMS,

&c

---

## MAN.

1.

**REMEMBER** always, that man is a creature whose reason is often darkened with error.

2.

God Almighty, to shew us that he made all of nothing hath left a certain inclination in his creatures, whereby they tend naturally to nothing; that is to say, to change and corruption; unless they be upheld by his power, who having all in himself, abideth alone the unchangeable and free from all passions.

*Remark.*

Sir Philip Sidney's opinion of the nature of man, is founded on candour and humility. As man is a finite being, he is liable to error; therefore, it is the duty of all men, to bear with occasional instances of that frailty, which is common to them all. And as he is the creature of an infinite God, (infinite in wisdom and goodness, as in power,) he declares himself to be dependent on his providence, for an all-perfect line, by which he is to direct his steps. Religion is the guide of his life; and Charity his companion.

## BIRTH.

1.

I AM no herald to inquire of men's pedigrees; it sufficeth me, if I know their virtues.

2.

What is birth to a man, if it shall be a stain to his dead ancestors, to have left such an offspring?

3.

Titles are but marks, on the highest worth.

4.

Where worthiness is, no outward lowness should hinder the highest rising thereof. In mean caves oft a treasure abides. Height of thoughts should well countervail lowness of quality.

*Remark.*

When high birth stands in the place of high desert, in the estimation of mankind, indolence induces most men to be so well satisfied



with hereditary elevation, that resting all their consequence upon this ground, they neglect the means by which they might themselves uphold their rank, and stamp a right to it, with the seal of self-reflected eminence. There are too many who, bankrupts in character, draw largely on the abundant fame of the dead, to preponderate living infamy; and when the violence or baseness of their actions make it policy to keep them as much as possible in the back-ground, they hold forth, as a charter for new civil honours, the name of some heroic ancestor, whose virtues won that title, which is now perverted into a passport, with which vice may invade the natural property of virtue.—While these degenerate sons of nobility are degrading themselves beneath the lowest point of contempt, men of eminent worth rise from the humbler orders; and by the course of things, take that honourable station in society, which the profligate have deserted. A few years pass away, and they, in their turn, become the parents of a race, who, perhaps, inherit nothing of their father's fame, but its golden trumpet and the echo of its sound.

Nobility, without virtue, is a fine setting without a gem. But when they are united, it is then that we pay "that proud submission, that dignified obedience, that subordination of the heart, which keeps alive, even in servitude itself, the spirit of an exalted freedom."



## EDUCATION AND STUDY.

### 1.

As the fertilest ground must be manured ;  
so must the highest flying wit have a Dædalus  
to guide him.

### 2.

This purifying of wit, this enriching of memory, enabling of judgment, and enlarging of conceit, which commonly we call learning; under what name soever it come forth, or to what immediate end soever it be directed, the final end is, to lead and draw us to as high perfection as our degenerate souls (made worse

by their clay lodgings) can be capable of. This, according to the inclinations of man, bred many-formed impressions : for some that thought this felicity principally to be gotten by knowledge, and no knowledge to be so high or heavenly as to be acquainted with the stars, gave themselves to astronomy : others, persuading themselves to be demi-gods, if they knew the causes of things, became natural and supernatural philosophers : some, an admirable delight, drew to music : and some, the certainty of demonstrations, to the mathematics : but all, one and other, having this scope, to know, and by knowledge to lift up the mind from the dungeon of the body, to the enjoying of its own divine essence. But when, by the balance of experience, it was found that the astronomer, looking to the stars, might fall into a ditch ; that the inquiring philosopher might be blind to himself ; and the mathematician might draw forth a strait line, with a crooked heart ;—then, lo ! did Proof, the over-ruler of opinions, make manifest that all these are but serving sciences ; which, as they are all directed to the

highest aim of the mistress-knowledge, KNOWLEDGE OF A MAN'S SELF, in the ethic and politic consideration; with the end of *well-doing*, and not of *well-knowing* only: so the ending end of all earthly learning, being *virtuous action*, those skills that most serve to bring forth *that*, have a most just title to be princes over the rest.

## 3.

Until men find a pleasure in the exercise of the mind, great promises of much knowledge, will little persuade them that know not the fruits of knowledge.

## 4.

It is manifest, that all government of action is to be gotten by knowledge; and knowledge, best, by gathering many knowledges, which is reading.

## 5.

Alexander received more bravery of mind, by the pattern of Achilles, than by hearing the definition of fortitude.

## 6.

Each excellent thing, once well-learned, serves for a measure of all other knowledges.

The mind itself must (like other things) sometimes be unbent; or else, it will be either weakened or broken.

*Remark.*

The first proposition in this plan of education, declares the arrogance of that mind which fancies that, by its own unassisted means, it can become *wise unto perfection*. It might reasonably be supposed, that none other than the silliest persons could conceive so absurd an opinion; but we see men of the greatest talents fall into this mistake, and allege in support of it, the *omniscient* power of *genius*. A mind of extraordinary capacity and force, is seldom without a proportionate imagination; this faculty, set to work by vanity, forms a thousand wild chimeras; and, charmed with the effects of its own incantations, believes that the phantoms which people its fool's paradise, are the real substances of an all-wise creation. When we consider the presumption of this pride of intellect, and

the offensiveness of such a domineering disposition, (for a strong mind, untempered by discipline, is the most dogmatical of all minds) it is surprising that self-love, if not justice, should allow the rest of mankind to pay more homage to talents than to virtue. Why is this? Surely, neither writing greatly nor talking greatly, is doing greatly! It may be said, that abilities are the germs of future greatness, and, as the embryo of such a plant, they ought to be valued. But then, let them be valued as the seed only, and not as the blossom.

The soul, or rather, the supreme sense of right, the dictator of all these abilities, is the sun which must expand them into use and beauty; for, when we speak of mere abilities, we name what may make a man a great general, a great lawyer, or any other professional excellence; but they alone cannot make him a great man. Abilities may be referred to the intellect, and they may indeed produce vulgar greatness; but in this there is nothing solid or valuable. True greatness must be achieved by the soul, who commands the energies of the mind, as generals do their soldiers.

Talents are the wings which enable man to cleave the depths of wisdom, and bring up thence the powers which astonish and illuminate the world: by them, he crosses the immeasurable flood of time, and converses with sages who are translated to eternity: by them, he soars to heaven, and, led by the *seraph*, *Contemplation*, kneels before the very throne of Deity: By them, he unites past, present, and to come: and by them, he becomes immortal. Allow them to lie still, and, though they were the plumes of an angel, the possessor would be (effectually) as inanimate as a clod of clay; and as ignorant as the peacock who, spreading his feathers to the sun, exults in a transitory splendour. But it is not enough, with the noble Sidney, that man should cultivate his mind; he must take care that the plantation is weeded of its tares. He sanctions no education, which does not terminate in virtue: to this temple all the avenues of the arts and sciences must tend: they point to the sun, round which they revolve, and from which alone they can, respectively, derive either light, warmth, or brilliancy.

Every other path of study is vain and erratic ; it wanders to right and left without any determined end ; and loses itself at length, in a wilderness of doubt, dissipation, and disappointment. Man must seek to find. The fruits of Parnassus will not bear to be neglected ; they must be reaped as well as sowed, else the harvest will perish where it grew. Neither must the teacher of youth overburthen the mind which he labours to instruct ; nor render his lessons odious, by a conduct that contradicts the loveliness of his precepts. He must display living as well as dead examples of the virtues which he wishes to inculcate ; for who can see the *fruits of knowledge* in the man who, presuming on his mental superiority, dares to be as severe and unamiable as he wills ? No tyranny is more iron than that of genius, unaccompanied with goodness : and it is a fortunate circumstance for the world, that, though it may dazzle men by its glare, unless it enlightens with its wisdom, it fails of attraction. Such demagogues may have pupils and parasites, but they never make scholars nor friends. Man must love what he



admires, before his heart yields voluntary obedience.



## REASON AND WISDOM.

1.

GIVE tribute, but not oblation, to human wisdom.

2.

Reason cannot shew itself more reasonable, than to leave reasoning on things above reason.

3.

Man's reason is so far off from being the measurer of religious faith, which far exceedeth nature, that it is not so much as the measurer of nature, and of the least creatures, which lie far beneath man.

4.

Thinking nurseth thinking.

5.

The glory and increase of wisdom stands in exercising it.

## 6.

Reason! How many eyes thou hast to see evils, and how dim, nay, blind, thou art in preventing them!

## 7.

To call back *what might have been*, to a man of wisdom and courage, carries but a shadow of discourse.

## 8.

There is no man that is wise, but hath, in whatsoever he doth, some purpose whereto he directs his doings; which, so long he follows, till he sees that either that purpose is not worth the pains, or that another doing carries with it a better purpose.

## 9.

Learned men have learnedly thought, that where once reason hath so much over-mastered passion, as that the mind hath a free desire to do well, the inward light each mind hath in itself is as good as a philosopher's book; since in nature we know that it is well to do well, and what is good and what is evil, although not in the words of art, which philosophers bestow upon us; for out of natural conceit

(which is *the very hand-writing of God*) the philosophers drew it. But to be moved to *do* that which we *know*; or to be moved with *desire to know*,—*hoc opus, hic labor est*.

## 10.

Some busy themselves so much about their pleasures, that they can never find any leisure, not, to mount up unto God, but only so much as to enter into themselves. So thoughtless are they, that they be more strangers to their own nature, to their own souls, and to the things which concern them most nearly and peculiarly, than they be either to the desarts of Inde, or to the seas that are worst to be haunted and least known.

*Remark.*

By mixing much with the world, and directing our desires, our thoughts, and our actions, towards the attainment of those honours which embellish civilized society, we insensibly forget that there is any thing beyond them. Our senses are so employed in the contemplation of visible rewards, that we have no time to spare,

(not even a wish,) upon the invisible treasures which await man in eternity. What is present absorbs him wholly; and he is too apt to make an idol of that *human wisdom*, by which he acquires the transitory glory he sought. By the decisions of this oracle, he measures all things, divine as well as earthly; and from total ignorance of his own nature, of the limitations of mortal reason, and of the essential difference between it, and that of the Deity, (which is the Supreme Reason) he begins with doubting the possibility of every proposition which he cannot comprehend; and ends with denying that any thing can be true, which man does not completely understand. Such reasoners, (and there are too many of them,) are not aware of two truths:—That men are never so much at a loss what to say, as when the axiom, which they are called upon to prove, is more self-evident than all that can be alleged in its demonstration.—And, that things which are beyond reason, are not necessarily against reason. None are more prone to the worshipping of human reason, than they who are most insensible to her influence. “Truth (says the

excellent Wollaston) is the offspring of silence, unbroken meditations, and thoughts often revised and corrected." She is not to be found by the midnight reveller, the votary of appetite, passion, and prejudice; by such fumes, the lights of the mind are clouded or extinguished. Nor can the man who is busied in traffic, often take leisure for the search. And others, who by the display of a ready wit, have acquired the name of learned, rather darken the mental orb with images of sense and selfishness, than irradiate vision, by looking without themselves, for fair views of nature. In proportion as the philosopher purifies his heart, he clears his reasoning faculty: and as he throws from him the dross of mortality, he perceives the chains with which vice and sensuality held his more ethereal part; and looking upward, in the humility of true wisdom, to that Divine Reason, which is unchangeable, incomprehensible, infinite, and all-perfect, he exclaims, "Wherewithal shall a man cleanse his way? Even by ruling himself after the word of the Most High! Righteous art thou, O Lord, and true is thy judg-

ment; incline my heart to thy testimonies, and I will walk at liberty; for I seek thy commandments!" Human reason and human wisdom have no other commission on earth, than to lead mankind, by knowledge, to virtue, and by virtue, to God.

---

## VIRTUE.

### 1.

THE treasures of inward gifts are bestowed, by the Heavens, on men, to be beneficial and not idle.

### 2.

Wisdom and virtue are the only destinies appointed to man to follow; whence we ought to seek all our knowledge, since they be such guides as cannot fail; and which, besides their inward comfort, do lead so direct a way of proceeding, as either prosperity must ensue, or, *if the wickedness of the world should oppress*

us, it can never be said, that evil happeneth to him who falls accompanied with virtue.

## 3.

A man's self gives haps or mishaps, even as he ordereth his heart.

How excellently composed is that mind, which shews a piercing wit, quite void of ostentation, high-erected thoughts, seated in a heart of courtesy, and eloquence, as sweet in the uttering, as slow to come to the uttering, and a behaviour so noble, as gives beauty to pomp, and majesty to adversity !

## 5.

Forasmuch as to understand and to be mighty are great qualities, the higher that they be, they are so much the less to be esteemed, if goodness also abound not in the possessor.

## 6.

In the ordinary intercourse of society, we do not so much look for men who exceed in the virtues which get admiration, such as depth of wisdom, height of courage, and largeness of magnificence ; we rather seek men who are

notable in those which stir affection, as truth of word, meekness, courtesy, mercifulness, and liberality.

## 7.

We become willing servants to the good, by the bonds their virtues lay upon us.

## 8.

Remember, that if we be men, the reasonable part of our soul is to have absolute commandment ! Against which, if any sensual weakness arise, we are to yield all our sound forces, to the overthrowing of so unnatural a rebellion ; wherein, how can we want courage, since we are to deal against so feeble an adversary, that in itself is nothing but weakness ? Nay, we are to resolve, that if reason direct it, we must do it : and if we must do it, we will do it ; for to say *I cannot*, is childish, and *I will not*, is womanish.

## 9.

In the truly great, virtue governs with the sceptre of knowledge.

## 10.

A mind well trained and long exercised in virtue, doth not easily change any course it



once undertakes, but upon well-grounded and well-weighed causes ; for, being witness to itself of its own inward good, it finds nothing without it of so high a price, for which it should be altered. Even the very countenance and behaviour of such a man doth shew forth images of the same constancy ; by maintaining a right harmony betwixt it and the inward good, in yielding itself suitable to the virtuous resolution of the mind.

## 11.

A secret assurance of worthiness, though it be never so well cloathed in modesty, yet always lives in the worthiest minds.

## 12.

The virtuous man limits his thoughts within that he esteems good ; to which he is neither carried by the vain tickling of uncertain fame, nor from which he can be transported by enjoying any thing whereto the ignorant world gives the excellent name of good.

## 13.

A good man loves to do well, for virtue's self, and not for thanks.

## 14.

A virtuous man, without any respect whether his grief be less or more, is never to do that which he cannot assure himself is allowable before the EVER-LIVING RIGHTFULNESS; but rather is to think honours or shames, which stand in other men's true or false judgments, as pains or not pains, (which never yet approach our souls) to be nothing in regard of an unspotted conscience.

*Remark.*

The only impregnable citadel of virtue, is religion; for there is no bulwark of mere morality, which some temptation may not overthrow, or undermine, and destroy.

## 15.

Longer I would not wish to draw breath, than I may keep myself unspotted of any heinous crime.

## 16.

When a man's heart is the gage of his

debt; when a man's own thoughts are willing witnesses to his promise; lastly, when a man is the jailor over himself, there is little doubt of breaking credit, and less of escape.

17.

In the clear mind of virtue, treason can find no hiding-place.

*Remark.*

The maxim of politicians, *That all means are admissible, which further their plans*, is rejected by virtue. One of the greatest heroes that England ever produced, discoursing one day on the successes of a famous northern king, who, (notwithstanding his many noble qualities) sometimes acted upon Machiavelian principles, made this observation—"If a proposed good cannot be accomplished but by the commission of an evil, it must be relinquished; for no end, however excellent, can sanctify immoral means. Besides, as the desired aim of an action is not always its necessary

consequence, it is bad calculation to incur positive evil, for the sake of uncertain good. In short, a man of honour should esteem nothing an acquisition, that demands the sacrifice of integrity."

## 18.

As in geometry, the oblique must be known, as well as the right; and in arithmetic, the odd as well as the even; so in actions of life, who seeth not the filthiness of evil, wanteth a great foil to perceive the beauty of virtue.

## 19.

A man is bound no farther to himself, than to *do wisely*; which is virtue.

## 20.

The general goodness which is nourished in noble hearts, makes every one think that strength of virtue to be in another, whereof they find assured foundation in themselves.

## 21.

The only disadvantage of an honest heart, is credulity.

## 22

Think not that cruelty, or ungratefulness,

can flow from a good mind. From the fountain of virtue, nothing but virtue could ever spring.

*Remark.*

Confidence in this maxim (for where affection points, virtue is pre-supposed), produces the credulity complained of in the one that immediately precedes it. But too much reliance on apparent worth, can never bring to the confiding person such stings as must pierce the upbraiding conscience of the unjustly suspicious. It would be less hurt to the heart of a man of honour, to close on the dagger of him whose faith he had accepted, than to have treated as a traitor, a creature, who on proof had never swerved from fidelity. Suspicion is the shield of dishonour. Rochefoucault says, "our own distrust justifies the deceit of others;" and Fenelon has something of the same kind—"He who is suspicious of deceit deserves to be deceived." When Dion, who deposed Dionysius, was told that Callippus, his bosom friend, conspired against him, he

refused to question him, saying, "It is better for him to die than to live, who must be wary not only of his enemies, but of his friends."

23.

A true-grounded virtue must be like itself in all points.

24.

The hero's soul may be separated from his body, but never alienated from the remembrance of virtue.

25.

Often extraordinary excellence, not being rightly conceived, does rather offend than please.

26.

An extraordinary desert requires an extraordinary proceeding.

27.

Having nothing but just desires, we need not mistrust their justifying.

28.

Virtue seeks to satisfy others.

*Remark.*

It is indeed a lamentable truth, that misapprehended excellence is often an object of dislike. People do not always understand the motives of sublime conduct, and when they are astonished they are very apt to think they ought to be alarmed. The truth is, none are fit judges of greatness but those who are capable of it. Those virtues rarely excite an instant popularity, which outwardly bear the odious marks of a fierce and unnatural temper; for men will not admire a motive which they can neither perceive nor feel: men judge by themselves, and abhor in others what they would detest in themselves.

The upright in heart owe it to themselves, and to virtue in general, not to withdraw from scrutiny. A divine precept says, *Let not thy good be evil spoken of!* According to this rule (whose direction is very extensive), they ought to meet investigation; and prove to the world the falsity of the bad reports which ignorance or malice may have raised to their

prejudice. Otway says well to this effect, if for the *brave* we substitute the *good*—"The *good*, indeed, do never shun the light!"

29.

The fairer a diamond is, the more pity it is that it should receive a blemish.

30.

*Doing good* is the only certainly happy action of a man's life.

31.

Misfortunes may abound, but how can he want comfort that hath the true and living comfort of unblemished virtue?

32.

Neptune hath not more force to appease the rebellious wind, than the admiration of an extraordinary virtue hath to temper a disordered multitude.



*Remark.*

“Every man, unless his constitution be defective, inherits the principles of every passion; but no man is the prey of all his passions.”—Some one or other, by sap or storm, usually obtains the mastery, and rules the rest at pleasure. There is a certain vigour of the soul, an active power essential to its existence, which must have action; and if it be not attracted to virtue, it will gravitate to vice. To give this desirable direction, is the study of education; and to keep in it, is the business of human life. Different men, are endowed with different degrees of fervour; the Promethean flame glows with greater heat or brightness in some constitutions than in others;—hence the course of the passions becomes temperate, or violent, according to the original impetus; and kindling by vehement and unchecked motion, they set fire to every thing in their way, until the whole soul is absorbed in the blaze. Man, when he was created, was formed for various situations. By diversity

of character, the economy of society is carried on with proportion, beauty, and interest; and the evils that chequer the scene, are like discords in music, which add to the effect of the general harmony. It is not requisite, that every man should be renowned; but it is indispensable, that all should be virtuous: therefore, if we would wish to fulfil the end of our being; if we would render that being as noble and as happy as this terrestrial state will admit—we must be sovereigns of ourselves! We must throw a yoke over our selfish passions; and even curb our social propensities, those innocent betrayers of peace, and often of rectitude! For, it is well observed by an amiable Northern philosopher, that “the social dispositions (being in their own nature gay and exhilarating), extend their influence to other passions which are not in opposition to them, and accelerate *their* motions, while they augment their own vivacity. They animate, and even inflame the inferior appetites; and where reason and other serious principles are not invested with supreme authority, they expose us to the anarchy of unlawful desires. There are

many instances of men being betrayed into habits of profligacy, by the influence of their social passions." A smouldering barrier divides the bigot from idolatry; as fragile is the line which separates strong liking from inordinate longing. When men, above all things, seek the indulgence of particular wishes, and those wishes have little affinity with promoting the happiness of others, but tend immediately to self-gratification, all attention to the rule of right gradually disappears, and individual enjoyment supersedes every law, human and divine. Then, indeed, are these men in bondage; their paramount affection loses its form of innocence, and Dalilah-like, having cheated them with smiles, and shorn them of strength, leads them whither it wills, from the love of society to court dissipation; from the love of persons to a spirit of faction; from the love of fame to the intrigues of ambition. In short, unless men's inclinations and passions are regulated by virtue, (who points to the end, and enjoins temperance to keep us in the path), they will shoot from *their sphere*. They are the allegorical horses

in the car of Phœbus, which, when guided by their master's skill, went their equable, luminous and all-vivifying round; but when the daring hand of Phaëton seizes the reins, the impetuous animals break from his unpractised grasp, dash in wild liberty from side to side, and setting the whole universe on fire, precipitate the rash youth into the burning elements. There never was a victim to his passions, who could not, if he chose to speak honestly, give a true exposition of this fable.

The social affections have a different tendency, and can no more produce profligacy, than virtue can produce vice. A passion for society may lead to *the tankard's foaming and social noise*, and other evil consequences; but affection is still and circumscribed; it cannot be distributed among many; the endearing ties can never be very extensive. As a river divided into many channels, flows weak and shallow; so affection, when dissipated among many objects, becomes feeble and ineffectual. Hence it may be inferred, that affection (which is the common excuse of those who run into social excesses), never carried a man to the

table of revellers or the rendezvous of profligates. The affections cannot abide with rudeness and phrenzy ; they are warm and gentle, social but pure. It is my firm belief that the genuine impulse of the social affections never yet produced intoxication ; they no more lead to wine, than learning to atheism ; they require no stimulus ; they *burn in a fire of their own !* But men like to dignify their vices, and to utter any paradox rather than acknowledge their own worthlessness. They conceive that the lesson of temperance is difficult to learn and harsh in its practice, and therefore are content to borrow the names of the amiable virtues, rather than make any sacrifice or any essay to possess them in reality. They are not aware that the path of virtue is not only the field of honour, but the way of peace. Its conquests may be hardly won, but when once gained, they produce a lasting tranquillity, an elevation of soul, a mighty power of action, which none but the *ruler of himself* can possess. No regrets follow these bloodless victories, for every one of them add to his territory, and make him more a king. When

Alexander had subdued the world, and wept that none were left to dispute his arms, his tears were an involuntary tribute to a monarchy that he knew not—*Man's empire over himself*. When we yield to passion, we surrender both the temptation and its price; our virtue and our passion leave us together; in the very moment in which we gratify intemperate desire, it dies; for a passion satisfied is a passion destroyed. "When any inordinate appetite is sated, it requires no more; nay, we turn loathing from its repetition; the zest is gone, and nothing remains, but the consciousness of sacrificed innocence, and the conviction that we are slaves."—Such is the fate of the ambitious man, as well as of the voluptuary. The usurper, who makes his way to a throne through blood, and the Sybarite, who murders his manhood on the altar of pleasure, are equally the prey of remorse: the gorged demon within, turns his scorpions upon the breast that fed him; and unless he is amused with fresh oblations, his guilty captive becomes the victim. By new outrages, new devastations, new usurpations, the tyrant

appeases the clamour: the sensualist drowns his senses in the cup of excess, and dreams of a bliss he is for ever precluded from enjoying. —Both are miserable.

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## GLORY.

### 1.

THE journey of high honour lies not in smooth ways.

### *Remark.*

This truth is exemplified, in the choice of Hercules, who turned from the couch of pleasure to climb the precipice of virtue; in the election of Achilles, who chose death and renown rather than life and oblivion; and in the resolution of Curtius, who leaped into the burning gulph to save his country.

## 2.

High honour is not only gotten and born by pain and danger, but must be nursed by the like, else it vanisheth as soon as it appears to the world.

*Remark.*

A French philosopher hath said, that "admiration is a kind of fanaticism, which expects miracles;" and there never was a hero that could not subscribe to the verity of this observation. Popular admiration is a microscope, which so magnifies its object, that he who cannot contravene the order of nature, and master impossibilities, can hardly hope to accomplish its extravagant expectations. The favourite of the people is one who is expected to govern Fortune, as absolutely as that insolent directress of human affairs rules over others. Let him shew all the courage and good conduct in the world, yet if against fearful odds, he prove not invariably victorious,—he fails! let him effect more than ever man, under like circumstances, achieved; yet, if he



do not *every thing*, he does *nothing*. If he controul not fate like a god, he is degraded from the dignity of a hero, despoiled of every well-earned laurel, and stripped of every attribute of praise. He is reviled by the multitude of illiberal censurers, who can form no adequate idea of the difficulties of his situation, or of the limited scope of mortal agency. Each arrogant idiot fancies he could have conquered where Hannibal was subdued; and thus the disasters of great men *become palms to adorn fools!*

3.

Honour flieth up to heaven, when borne on the wings of courage and justice.

4.

Who shoots at the mid-day sun, though he be sure he shall never hit the mark, yet as sure he is, that he shall shoot higher than he who aims but at a bush.

5.

Great is not great to the greater.

*Remark.*

The crown of ambition is a poor prize to him who aspires to the empire of glory. "To be ambitious of true honour, (says the divine Sherlock,) of the true glory and perfection of our natures, is the very principle and incentive of virtue; but to be ambitious of titles, of place, of ceremonial respects and civil pageantry, is as vain and little as the things are which we court."

## 6.

It is a great happiness to be praised of them that are most praise-worthy.

*Remark.*

There is also a praise without words, which produces the same effect, *general attention*. Is it not delightful to find ourselves the axis on which the souls of a whole company turn? the centre wherein all the points which compose the circle we move in, meet? Finding

ourselves tenderly regarded by others, we insensibly tender ourselves more dearly. We see our own images reflected in the admiration of the worthy; and what they deem deserving of esteem, modesty itself cannot refuse to respect. When super-eminent talents have a fair field to act on, they never fail of exciting the plaudits of those, whose judgment ought to be the standard of fame; for there is a secret principle which unites kindred geniuses, as well as kindred souls; whereas contraries mingle with great reluctance.

## 7.

When men have honoured the course of their creation, and they fall into evil time, place, and fortune, it is lawful for them to speak gloriously.

*Remark.*

If ever it be lawful for a great man to speak in lofty terms of the merit of his own actions, it surely is when the unjust reproaches of envy or malignity have made an honourable

mention of his own praise-worthy doings indispensably requisite to his just defence. An exalted character may, with becoming grace, remember his own virtue, when an ungrateful country has forgotten it. Plutarch affirms that self-praise is neither disgraceful nor blameable, when it is introduced by way of apology, to remove calumny or accusation; and he enforces the remark by many admirable examples, some of which I will repeat. Pericles, when a popular clamour was raised against him, broke out as follows: "But ye are angry with me, a man inferior to none, whether it be in the knowing or interpreting of necessary things; a man, who am a lover of my country, and above the meanness of bribes!" This was not arrogance nor vanity, but the dictates of a brave spirit, which nothing could subdue, and of a soul greatly conscious of its own nobility. When the Theban princes accused Pelopidas and Epaminondas for disobedience of orders, in retaining the government of Bœotia, contrary to law, and, moreover, making an incursion into Laconia and repeopling Messenæ; Pelopidas humbling

himself, and making many submissive apologies and earnest entreaties, very hardly obtained forgiveness. But Epaminondas, loftily glorying in the very actions for which he was arraigned, declared, that he would willingly suffer death, if it might be written on his monument, that,—“He had wasted Laconia, the territory of an enemy, peopled Messena two hundred and thirty years after it had been sacked, united the Arcadians, and restored liberty to Greece,—AGAINST HIS COUNTRY’S WILL!” The judges admired him, and wondering at the cheerful greatness of his courage, rose, and refused to receive the votes. When Scipio, to the infamy of his countrymen, was accused at Rome, “This day (said he to the assembled multitude) this day is the anniversary of that on which I conquered Hannibal and reduced Carthage! I, for my part, am going to the capitol with my garland on my head, to sacrifice to the Gods, and return them thanks for the victory; and those who chuse may stay here and pass sentence upon me.” Whereupon the assembly followed him with shouts and acclamations, leaving his accusers

to declaim alone, to their mortification, discomfiture and disgrace. Magnanimity like this, with a supernatural frown, seizes upon the souls of men, and compels homage and admiration. Phocion, when one of his companions in death bewailed his misfortune, thus addressed him, "What! is it not a pleasure for thee to die with Phocion?" Here was *a brave flash of a dying light!* How godlike must have been the nature of that virtue which, in the darkest hour of adversity, could shed so divine an effulgence around the soul of Phocion! I shall conclude these specimens of what may justly be called heroic egotism, with a sentence from Plutarch, which is an admirable amplification of Sidney's remark; "As those who, *in walking*, affect a stiffness of body and a stretched-out neck, are accounted effeminate and foppish, but are commended if, *in fighting*, they keep themselves erect and steady, so the man, grappling with ill-fortune, if he raise himself like a strong champion to resist her, and, by a bravery of speech, *transforms himself* from abject and miserable to bold and noble, he is not to be censured

as obstinate and audacious, but honoured as invincible and great."

As nothing is more delicate than the ground upon which a man treads, when he comes to allege his own merit, (such egotism being generally considered an infringement of the rules of decorum and the laws of modesty,) it will be well, by pointing out the principles of what is praise-worthy, and what may appear so and is not, to shew mankind what actions will bear this self-acclaim. It is a weapon belonging to the lover of true glory, which the ambitious dare not use. There are no two things more mistaken than the love of glory, and its vile counterfeit, ambition.—How do authors, statesmen, and conquerors, boast of notoriety, and call it fame! To be universally known, universally talked of, and sometimes universally feared, are tokens, in their opinion, of universal honour. But these persons form a wrong estimate of genius: virtue not being its essential property, it is only valuable as it super-adds that to the other ends of its existence. The direction which *Voltaire* gave to his talents, has spread their

celebrity and his infamy together : Machiavel's baseness and his policy are inseparable in the memory : and the apostacy, cruelty, and treachery of Napoleon Bonaparte, will for ever disgrace the genius by which he subjugated France and awes the world. Dr. Johnson has said, that *the chief glory of a country arises from its authors*. But then, that is only as they are oracles of wisdom : unless they teach virtue, they are more worthy of a halter than of the laurel. As for the civic wreath, we see statesmen, who, to maintain a province, will take pains to ruin the morals of a nation. And though common sense ought not to require being told, that every triumphant warrior is not a hero ; yet this gross mistake hath so often been made, that justice demands its confutation. The natures of ambition and glory are essentially different. Ambition is like a whirlpool, which absorbs every thing into itself. Glory is like the sun, which pours its life-giving rays over all the globe.— Ambition has no end but its own gratification : *to attain which*, it would sacrifice friends, relations, and country ; all affinities, all rights,



are trampled on in ascending its ladder of hope. The tyrant cares not what mankind think of him, provided they dare not but speak well of him, and must obey him: he is king Midas, whose absolute sceptre turns his subjects into statues. On the reverse, the candidate for true glory seeks, above all things, to *deserve* glory. His wish is, to *win* the race; the *badge* of victory is a secondary consideration. Devoted to the public good, he would rather, by some unwitnessed, unwhispered action, administer to its welfare; than hear himself the applauded idol of millions, whom the pageantry of martial spoils, or the finesse of state intrigue, had deluded to such enthusiasm: Give me the heart! (he says) and the lips may be mute! But should fortune desert him, and his countrymen view his actions through a perverse medium, he is no Coriolanus, to take up arms against their ingratitude: the treachery of men can never urge him to betray himself: and the ungrateful obloquy or violence of those whom he *hath* defended, can never tempt him to abjure *his* duty to the laws which guard their safety:

many may rebel, a few may be faithful, and "*for ten righteous the city shall be saved.*" He can bear with any thing but his own rebuke; and as he will rather die than incur it, there is nothing on earth that can intimidate his virtue. Whatever he thinks, whatever he does, is directed to the promotion of the general weal. Were he to write it would be to inspire men with just and heroic sentiments.—Should he be stationed in the senate, he maintains his post, as the sentinel of the people's liberties, and of the lawful prerogatives of the crown: neither can be transgressed with impunity to public happiness. When he draws the sword, it is not for chaplets, trophies and stars, but to repel the enemies of his country; to conquer for its peace, or to die in its defence: the God of Battles, the great Jehovah is the judge of his motives, the only spectator whose approbation he seeks; and when the applause of the world succeeds, it seems as the radiance of the sun, which (produced by internal brightness) illuminates surrounding objects, while itself is unconscious of the glory. His animating principle is the love of

virtue, and the labour of his life the expansion of her reign: to love her and to love his country (which she commands him to love,) is one; for love is measured by obedience.—By her laws, he has marshalled all his talents; and his consequent conduct cannot be shaken, because he stands, not upon opinion, but principle. His voice is the voice of virtue, and its echo is glory. Sublime, adorable ray from the Divine Nature! Thou animating emanation from the throne of God, that turns man into an angel! that immortalizes him on earth; that catches him from the common paths of men; and wraps him in such a mantle of light, that we forget he is a brother, and are almost inclined to worship his transcendent greatness. Ah! when mortal glory is thus beautiful, thus commanding, thus entrancing, what must that effulgence be, of which this is only a spark—a glittering dew-drop in a boundless ocean!

## MAGNANIMITY.

1.

REMEMBER, that in all miseries, lamenting becomes fools, and action, wise folk.

2.

Confidence in one's self, is the chief nurse of magnanimity. Which confidence, notwithstanding, doth not leave the care of necessary furnitures for it; and, therefore, of all the Grecians, Homer doth ever make Achilles the best armed.

*Remark.*

Had Sir Philip Sidney remembered this just sentiment, on the fatal morning in which he received his death, he might, perhaps, have spared England the sudden loss of its chief glory. When the stand was to be made before Zulphen, he entered the field, as was his custom, completely armed; but meeting the *marshall* of the camp in slighter armour, the

emulation of his heart to do all that man dare do, made him disdain the inequality of his hazard to that of his officer, and he threw off his cuirass: by which act, as his friend Lord Brook says, "it seemed by the secret influence of destiny, that he disarmed the very part where God had resolved to strike him." A musket ball from the trenches broke the bone of his thigh; and of that wound he died. To present our body to the chance of war, and to expose it to all its shafts, are as different actions as bravery and rashness. Life is too precious to be thrown away: and he who values it not, (which may be inferred of the man who lays it open to unnecessary danger,) has no merit in hazarding what is regarded by him as worthless. But he who estimates life, with all its duties, and sources of bliss; and who then makes himself a shield for his country, demands the admiration and the gratitude of mankind. He will not shrink from the fight; but prudence tells him, that it is not valour to unbrace his naked breast to the enemy. That Sir Philip Sidney fell into this error, is one instance, out of many, that even our virtues

will betray us to excess, if they be not controlled by wisdom. Impulse is apt to lead astray. The virtues are principles, not passions. When (instead of remaining, like the machine of Archimedes, on firm ground, whence they may guide the world,) they take wing; and so obey, or struggle with contending elements, their resistless property, with their purity, is lost; and forfeiting even a claim to their name, they become the sport of fortune.

## 3.

As the arrival of enemies makes a town to fortify itself, so that ever after it remains stronger; and hence a man may say, that enemies were no small cause to the town's strength; so, to a mind once fixed in a well-pleasing determination, who hopes by annoyance to overthrow it, doth but teach it to knit together all its best grounds; and so, perchance, of a chanceable purpose, make an unchangeable resolution.

## 4.

Let us prove that our minds are no slaves

to fortune; and in adversity, triumph over adversity.

*Remark.*

Adversity is the field in which true greatness displays itself to most advantage. When misfortunes pour down upon a man, to sustain them, is like contending with and beating up against the rolling tide of the ocean: the resolute swimmer is sometimes overwhelmed; but he rises again, and mounts on the wave that covered him, to strike with a yet firmer arm against the flood. Faint spirits sink under calamity, repine, and die; brave ones erect themselves, breast every adversity as it approaches, and though "the iron enters their souls," throw their enemy to the ground. How admirable is the sight of invincible fortitude struggling with misfortune! How low and contemptible seem all the appendages of factitious greatness, when opposed to the son of affliction standing unsheltered in the storm, his noble heart bare to the arrows of unnumbered foes, and his eye fixed with steady and

patient observation on the heavens! "Beat on! ye cannot shake my soul!" No; the soul, in a brave bosom, grows under miseries, dilates, and becomes almost divine: by strong self-collection it obtains the mastery over itself; and by such sway, the world and its assailants lose half their might. Nothing can have power over the man who is inflexible in the resolution to *bear*;—and "to *bear* is to conquer our fate." Who can view so magnanimous a sufferer, without acknowledging his pre-eminence over all who enjoy their lives in uninterrupted prosperity. What thanks need be given to such men, that they are cheerful, grateful, and active in the proper use of their means? Is not their way strewed with roses, and do not their exertions find luxurious rest on the lap of abundance? These men may wear a wreath, but it is the fading one of an easy triumph; the crown that binds the brows of the victor in adversity, though it be twined with thorns, will yet bloom for ever. So far the honour due to magnanimity: but not only the glory which beams from an invincible fortitude, but the benefits produced to the mind,



which arise from such proof of its powers, ought to animate us to contend with adversity; and to greatly scorn those indolent and fruitless repinings, which blemish our characters without mitigating our calamities.—

“Prosperity (says Bacon,) does best discover vice; but adversity does best discover virtue.”

“True virtue (adds the same divine author,) is like precious odours,—sweeter the more incensed and crushed !”

### 5.

Fortify courage with the true rampart of patience.

### *Remark.*

How nobly did Madame Roland practice this maxim! Thus she speaks of herself: “The resignation of a patient temper; the quiet of a good conscience; the elevation of spirit, which sets misfortune at defiance; the laborious habits, which make hours pass rapidly away; the delicate taste of a sound *mind*, finding in the consciousness of exist-

ence, and of its own value, pleasures which the vulgar never know: *these were my riches.*"

## 6.

The great, in affliction, bear a countenance more princely than they were wont; for it is the temper of highest hearts, like the palm-tree, to strive most upward, when it is most burthened.

## 7.

A noble heart, like the sun, sheweth its greatest countenance in its lowest estate.

*Remark.*

It is the custom to measure men's minds by their fortunes; to affix the greater honours on the higher prosperity: but the nobility of the soul knows no adventitious distinctions; (though it rendereth unto Cæsar the things that are Cæsar's,) it reigneth even in a prison, when the wearer of many a diadem would grovel in chains.

## 8.

I call the immortal Truth to witness, that no fear of torment can appal me, who knows that it is but a different manner of appareling death; and have long learned to set bodily pain but in the second form of my being.— And as for shame; how can I be ashamed of that, for which my well-meaning conscience will answer for me to God?

## 9.

The truly great man is as apt to forgive as his power is able to revenge.

*Remark.*

It is difficult to sacrifice pride, as a peace-offering on the altar of forbearance; but unless virtue do this, she fails in the sublimest part of her duty; she abrogates her own covenant of forgiveness with heaven.

## 10.

It is a notable example of virtue, where the conqueror seeks for friendship of the conquered.

*Remark.*

Thales of Miletus, one of the seven sages of Greece, was asked, "What is there that can console us in misfortune?" He replied, "The sight of an enemy more wretched than ourselves." How opposite a sentiment from the above precept! And these are the men who are set up by modern philosophers, as teachers of a morality, as pure, beneficial, and lovely, as that of the merciful Jesus!

## II.

The perfect hero passeth through the multitude, as a man that neither disdains a people, nor yet is any thing tickled with their flattery,

*Remark.*

The result of magnanimity, when made the object of public notice, is generally glory: but as its principle is, to *pass through the multitude, as a man that neither disdains*

*them, nor is tickled by their flattery; it would not be less magnanimous, were it to suffer, to bear, and to surmount, in the secrecy of a dungeon. Real greatness wants not the sanction of man, to make it what it is: the Almighty sees His servant, and needs no witness to validate his worth.*

## 12.

It is greater greatness, to give a kingdom than to get a kingdom.

*Remark.*

By this much in the scale of greatness, doth Washington outweigh most other popular dictators. They, whom history records, generally confirmed their power, by seizing the throne; while he, bent on the establishment of public freedom, resigned his seat the moment his guidance was no longer necessary.

## CONTEMPT OF RICHES.

No man is moved with part that neglect  
the whole.

### *Remark.*

The best comment on this aphorism, is the story of the Roman Fabricius. Whether does he, who shews himself beyond the influence of gold; or he who thinks that "the highest virtue has its price;" manifest the magnanimity of a prince? Every honest mind can reply to this question, and every generous one will subscribe to it, although they cannot but confess gold to be a good in life. The means of acquiring is the point in debate: the sordid shrink from no baseness by which they may grub up gold; the generous must win it like men of honour, or are resolved to strive to be contented without it. Those who plume themselves on wealth, and those who despise it, are equally faulty. Riches are, in them-

selves good; and the tide of kindness never warmed the heart of him who covets them not. Is there a man so lost to every beneficent feeling, so dead to the sympathies of nature, as to be insensible to the pure joy resulting from the blessed consciousness of being extensively beneficial to his fellow-creatures? Let such a man, with an unqualifying contempt, condemn riches. How happy is that fortune which every day enables us to do good to thousands! Are riches to be inveighed against, because there are men who abuse them? By this rule we should inveigh against genius, against learning, against religion.—Let men, then, leave off peevish, petulant exclamations against wealth, and consider riches in their true light; namely, a treasury of blessings, when possessed by the worthy; and an abused good in the hands of the ostentatious and unfeeling.

## FREEDOM.

SHALL virtue become a slave to those that be slaves to vice. Better is it to consent to die: what death is so evil, as unworthy servitude?

*Remark.*

There is a private vassalage, as well as a public slavery: and the spirit that was formed for bondage, will find a yoke for itself, under any circumstance, and in any country. Pride, indolence, and the love of pleasure, are the sources of this baseness. For the sake of gratifications for which such men disdain to labour, and which they will not want, they sell their birth-right: sell it for a mere mess of pottage, when compared with the invaluable privileges of industry and independence. Many boast of mental independence, who are for ever thrusting their persons into the levees of the great; and if they do not receive that no-



tice, protection, and reward, which their situation or talents seem to merit, they deem themselves insulted and robbed of a natural right. But how do these men mistake the relative duties of society ! The man who, with health of body and vigour of mind, untrammelled with any afore-gone circumstances, (and who lives in a free country,) that complains of being *unprotected*, places himself on the lowest step of the ladder of fortune. What *protection* ought a manly character to seek, but that of his own abilities and labour ? To be really independent, is to support ourselves by our own exertions ; never to solicit a favour, that it is possible to do without ; and never to allow another's acquisitions to trespass upon our content. This is true independence ; the other that assumes its name, is pride, which demands every thing with the voice of a tyrant ; and who rails like a shrew, when its inordinate and arrogant desires are left unsatisfied. Such men do not ask for a man's good offices, but for his purse, his house, his homage. If the rich, who are stewards alike for suffering worth and fettered genius, if they

were to uphold the extravagant idleness of every coxcomb, who presents himself with a pamphlet, or a string of bad rhymes, in his hand, they might soon exhaust the treasury, which a beneficent Providence confided to their care. Laziness, conceit, and presumption, would banquet on the widow's and the orphan's portion; and those sons of real genius, who do not desire to lean wholly upon any outward support, but only to be assisted to mount, where they are emulous to climb; these, like the glorious Chatterton, are left to perish in solitary desolation; while the impudent and the cringing, are taken to the boards and bosoms of the great. These are the wretches who can bear to be the hangers-on of a rich man's table; who can smile at his dullness, and applaud his follies. Feeble talents and strong propensities to luxury, make such men the suitors and the slaves of power. The possessor of great talents may require that patronage should *open* the path of his fame; but, conscious of their dignity, it is his pride, his privilege, and his reward, to gain the summit alone.

## COURAGE.

1.

IN victory, the hero seeks the glory, not the prey.

2.

The truly valiant dare every thing, but doing any other body an injury.

*Remark.*

Hence, there is no man so brave as the true Christian: and we no where see men so gracefully valiant, so courteously resolute, and altogether so enthusiastically heroic, as the ancient knight who received the stroke of chivalry at the foot of the cross. The injunctions which were given to him at the time of his profession, and the oath that he took will best exemplify this remark. Favine, in his *Theatre of Honour*, gives a very particular account of the institution. When the person who invests the knight, receives him, amongst

other ceremonies, he presents him with a sword, and says, "Take this sword into your hand. By the clear and bright blade, it instructeth you to shine in faith; the point denoteth hope; and the crossed hilt, charity.— You are to use and serve yourself therewith, first, for your own defence; next, for the Christian religion; and lastly, for poor widows and orphans: for you need not fear to expose your life to perils and dangers, upon so good and solid subjects: because the famous order of knighthood received its prime institution to recompense virtue, to preserve public society in union and concord, to maintain the church and justice, to defend the desolate from oppression, and for exercising the works of mercy to all people indifferently. When you return that sword clean into the scabbard, even so, have especial care not to soil and pollute it by drawing it forth unjustly, to offend or strike any one therewith. The first perfection which ought to be in a knight, is to be honest; for upon honesty dependeth four principal virtues; namely, prudence, whereby *you shall know all things, and preserving them*

in memory which are past, you will the better provide for the present, and those that are to come. The second is justice, which is the princess of all the other virtues ; it is she who conserveth all things in the equal balance of reason and equity. The third is fortitude, which will make you wholly animated with courage and valiancy against all your enemies. And the fourth is temperance, which will moderate all your actions. You must be cloathed with all these four virtues, and have them with you always, if you desire to win the renown of a brave knight." The oaths are then severally put, at the girding of the sword, and at the giving of the spurs. The oaths are merely an echo of the injunctions. "I gird you with this sword, and place it on your side, in the name of God Almighty, of the blessed Virgin Mary, and of the glorious Saint George, the patron of knights ; in honour of whom I give you the order of knighthood ; to the end, that as by patience and faith, he was victorious against his enemies ; even so, you may imitate him in all actions, that he may obtain for you the grace of well-doing. You see these spurs

are gilded; whereby you are to understand, that as the horse is fearful of them, because he is pricked with them for his better direction on the way; in like manner be you fearful of going forth of your rank, and breaking the rules of your vow, by committing any dishonest action, or unfitting a knight: and they are also (thus gilded,) fastened to your feet, to the end that you should preserve honour before gold, or all the riches of the world. Rouse up your spirits, and dream no longer on earthly affairs; but be watchful in the faith of Jesus: and dispose yourself so, as if you were even at the last affront, and the very latest injury you were to receive in marching under the cross of our Lord." The candidate accepts all these conditions, with an oath to obey them; and so "he puts on him the whole panoply of Christ \*."

\* However we may admire some of the ancient institutions of chivalry, yet (if men knew their best interests,) we need not greatly deplore their disuse.—Every man who acknowledges Christ, is bound by obligations equally strong as the most solemn oaths.

## 3.

In a brave bosom, honour cannot be rocked asleep by affection.

and is excited to consistent action by a far nobler motive, even to please Him, after whose name he is called, and by whose example he is enjoined to model himself. He is taught to endure hardships as a good soldier; to achieve honour, with honesty; to be temperate in all things; to wear within him a heart of mercy, kindness, humbleness, meekness, long-suffering, forbearance of others; and above all, to put on charity, which is the bond of perfection. He is not to be overcome of evil, but he is to overcome evil with good. He is to put off unreasonable anger and wrath, and all malice, and blasphemy, and evil communications. In fine, he is called to approve himself as the soldier of God, and to be armed with righteousness on the right hand and on the left. Thus is he to fight the *good fight*, to encounter the world and the *foes of his own bosom*; and during the whole of his warfare, he is animated by the most glorious of objects, the example of the Son of God, the author and reward of his faith: and, encouraged by this gracious declaration,—“Be thou faithful unto death, and I will give thee a crown of life!” The oath of chivalry was a kind of *charge* to this battle; was a reminder, a stimulator

## 4.

The brave man teacheth his son, at one instant, to promise himself the best, and to despise the worst.

*Remark.*

When a soldier gives himself to his country, he does it without reservation. He holds no secret clause in his heart, of retracting, if he meet with neglect and ingratitude, instead of triumphs and trophies. If we trafficked our time and blood for titles or wealth, we should basely sell, what we now give. A soldier has nothing to do, either with pride or vanity : the

to man, when through negligence he might have sunk into vice, and by the indolence of unassisted nature have forgotten that he had power to rise again. No man ought to despise any aids as superfluous, which may lead him from sin, or give him warning of its approach. The oath of chivalry had an effect similar to the marriage vow : though neither increases love towards duty, yet the marks of the contract, like the fairy's enchanted ring, reminds us to fulfil it.



Highest title that can adorn a man, is that of a hero ; and that is his own : and the only use of riches, is to be above want ; to befriend the wretched ; and to appear of consequence in the eyes we love. All these are powers which belong to the soldier, with his name. The brave commands nothing, if he cannot conquer artificial desires : his arm and his influence protect the weak, and give comfort to the miserable : and, when a man is so apparelled in virtue, which is the only true greatness, he needs not plumes nor embroidery, to appear charming in the eyes of lovely woman.

## 5.

Courage ought to be guided by skill, and skill armed by courage. Neither should hardness darken wit, nor wit cool hardness. Be valiant as men despising death, but confident as unwonted to be overcome.

## 6.

The first mark of valour is defence.

## 7.

Whosoever in great things will think to

prevent all objections, must be still and do nothing.

*Remark.*

*Great* includes the idea of *danger*; and wherever there is danger, an over-cautious or dastardly nature will start objections. *Great* actions are not to be *consulted*, but *done*. The soul of enterprize is confidence; and an extraordinary confidence endues us with a natural force, ensouls us with courage, and impels us forwards to the highest pitch of mortal daring. So *wonderful a prepossession* is the surest pledge of heroic achievements. An omen so suspicious commands us to substitute action for counsel, and boldness for deliberation. The refined wisdom and unseasonable caution of Hannibal quenched his own glory, and laid Carthage in ashes. If, immediately after the battle of Cannæ, he had marched to Rome, that panic-struck city would inevitably have been destroyed, and Carthage made mistress of the world. But here his genius deserted him; and he, who had hitherto shewn

himself endued with the spirit and experience of a complete captain, who had surmounted real difficulties, and intrepidly confronted real dangers ; now that victory had smoothed his way, and fortune bade him advance, paused in his mid-career ; fancied perils which no longer existed, and armies which had no being but in his own imagination ; doubted, when he should have been confident ; deliberated, where he should have been enterprising ; and, finally, rejecting “ the glorious golden opportunity,” by a fatal, wretched affectation of prudence, lamentably contrived his own future defeat and the fall of Carthage ! Thus, by a similar sort of wisdom, Pompey’s oversight at Dyrrachium (where, had he but been bold, and despised “ objections,” the great Julius must have been irremediably undone,) drew after it, the aggrandisement of Cæsar, and his own destruction.

## 8.

The greatest captains do never use long orations, when it comes to the point of *execution*.

A brave captain is as a root, out of which (as into branches,) the courage of his soldiers doth spring.

*Remark.*

One of the ancients used to say, that *an army of stags, led by a lion, was more formidable than an army of lions, led by a stag.* Without going so far, we may safely affirm that, in the crisis of a battle, confidence in a general goes a great way towards obtaining the victory. What were the Epirots without Pyrrhus? And the Carthaginians without Xantippus and Hannibal? What were the Thebans without Epaminondas; or the Macedonians without Philip and Alexander?

A just cause and a zealous defender, makes an imperious resolution cut off the tediousness of cautious discussions.

In combat, prepare your arms to fight, but

not your heart to malice; since true valour needs no other whetstone than desire of honour.

12.

Courage, without discipline, is nearer beastliness than manhood.

13.

Victory, with advantage, is rather robbed than purchased.

14.

Courage used to use victories as an inheritance, can brook no resistance.

15.

Over-much confidence, is an over-forward scholar of unconquered courage.

16.

War ought never to be accepted, until it is offered by the hand of necessity.

17.

A true knight is fuller of gay bravery in the midst than in the beginning of danger.

18.

The soldier's thoughts can arm themselves *better against any thing than shame.*

The brave shew rising of courage, in the falling of fortune. He hath set the keeping or leaving of the body as a thing without himself; and so hath thereof, a free and untroubled consideration.

*Remark.*

To see a brave spirit contending with great calamities, and breasting them with an unconquered resolution, is to see him in a car of triumph. It is to behold the man, divested of the garments which adorn, or the veil that conceals him; it is to see him as he is: and to admire, venerate, and emulate a victory, which kings often essay in vain; a victory which awes oppression, commands respect, and wins the very soul of sensibility,—who, like Desdemona,

“ ——— Sits such things to hear;

“ And loves him, for the dangers he has past.”

With some natures such wooing "is witchcraft!"

## 20.

I do not see, but that true fortitude, looking into all human things with a persisting resolution, carried away neither with wonder of pleasing things, nor astonishment of unpleasant, doth not yet deprive itself of discerning the difference of evil: but *that* rather is the only virtue, which in an assured tranquillity, shuns the greater, by the valiant entering into the less. Thus, for his country's safety, he will spend his life: for the saving of a limb, he will not niggardly spare his goods: for the saving of all his body, he will not spare the cutting of a limb; where, indeed, the weak-hearted man will rather die than see the face of a surgeon; not having a heart actively to perform a matter of pain, he is forced, passively, to abide a greater damage. For to do, requires a whole heart; to suffer falleth easiliest on broken minds. Since valour is a virtue, and *human* virtue is ever limited, we must not run *so infinitely*, as to think the valiant man is

willingly to suffer any thing that he can honourably avoid, since the very suffering of some things is a certain proof of want of courage.

## 21.

An honest courage will rather strive against than yield to injury.

*Remark.*

Forbearance, and dastardly endurance, are as different in principle and final effects, as manly courage and brutal ferocity. Forbearance disdains to play the whipper-in of insolence, chastising it at every fault : some offenders are too mean to move his indignation ; and others are so great, that he hopes to teach them moderation, by his own example. Aristides wrote his name on the shell, which his fellow-citizen asked him to mark for his banishment ; a poorer spirit would have refused, and answered him with reproaches. Dastardly endurance fawns on the hand that strikes it ; and out of a base fear, without distinctly comprehending its cause, lies down to be trodden



on, as it may please the humour of its insult-er. Such wretches deserve bonds, stripes, and branding : they abjure the divine prerogative of man, who was made *a Lord in the creation ; a free upright creature, formed in the image of God !* They bury themselves in the dust ; and whether men call them kings, princes, or private citizens, they merit no higher fate than that of the worm, whose brethren their grovelling spirits declare them to be. The annals of the nineteenth century will shew many examples of such baseness.

## 22.

Men, disused to arms by a long peace, in cases of sudden peril, are generally more determined to do, than skilful how to do. They have lusty bodies, and braver armours ; with such courage as rather grows of despising their enemies, whom they know not, than of any confidence for any thing which they themselves know.

## 23.

In times of public tumult, it is sometimes the best measure so to confront the insur-

gents, as to go beyond their expectation; with danger to avoid danger.

*Remark.*

It was by such presence of mind, such a risk of all to gain all, that the young Richard the Second quelled the insurrection under Wat Tyler. When the enraged multitude were preparing to avenge the death of that rebel, he suddenly rode forward alone, in the face of their arrows, and exclaimed, "What is this, my lieges? Would you kill your king? Give yourselves no concern about the loss of that traitor; *I am your captain; follow me!*" saying this, he gently turned his horse, and putting himself at their head, the rebels, amazed and confounded by such intrepidity, quietly obeyed, and followed him to Islington, where they were peaceably dismissed.

## A GENERAL.

But that wherein the brave knight sharpened his wits to the piercingest point, was touching his men, (knowing them to be the weapon of weapons, and master-spring, as it were, which maketh all the rest to stir; and that, therefore, in the art of man stood the quintessence and ruling skill of governments, either peaceable or military;) he chose in number as many as would, without pestering, serve his purpose: all of able bodies, and some few of able minds to direct; not seeking many commanders, but contenting himself that the multitude should have obeying wits; every one knowing whom he should command, and whom he should obey; the place where, and the matter wherein; distributing each office as near as could be, to the disposition of the person that should exercise it: knowing no love, danger, nor discipline, can suddenly alter a habit in nature. Therefore would he not em-

ploy the still man to a shifting practice, nor the kind-hearted man to be a punisher, nor the liberal man to be a dispenser of victuals; but would exercise their virtues in sorts where they might be profitable; employing his chief care to know them all particularly and thoroughly; regarding also the constitution of their bodies; some being able better to abide watching; some, hunger; some, labour; making his benefit of each ability, and not forcing it beyond its power. Time, to every thing, by just proportion he allotted; and as well in that as in every thing else, no small error winked at, least greater should be animated. Even of vices he made his profit; making the coward to have care of the watch; which he knew his own fear would make him very wakefully perform. And even before the enemy's face came near to breed any terror, did he exercise his men daily in all their charges; as if danger had presently presented his most hideous presence: himself rather instructing by example than precept; being neither more sparing in travail, nor spending in diet, than the meanest soldier; his hand and

body disdaining no light matters, nor shrinking from the heavy.

*Remark.*

*If Alexander received more bravery of mind by the pattern of Achilles, than by hearing the definition of courage, the modern commander cannot dress himself by a finer mirror, than that which reflects the image of Charles the Twelfth of Sweden. Though the murder of Patkul blots the brightness of his moral character, yet, as a general who dared all dangers, who shared all hardships, who was the first in attack; and the last in retreat, none could exceed him. He was invincible in suffering: fasting, watching, fatigue, and wounds could not subdue him. His soul commanded as a king, while his body served, endured, and conquered as a soldier.*

## AMBITION.

1.

AMBITION thinks no face so beautiful as that which looks from under a crown.

2.

An ambitious man will go far out of the direct way, even into crooked paths, to win to a point of height which he desires.

3.

Ambition thinks it well, by humbleness, to creep, where, by pride, he cannot march.

4.

Ambition, like love, can abide no lingering ; and ever urgeth on his own successes, hating nothing but what may stop them.

5.

In times of anarchy, ambition maketh use of the people, as ministers to its private views, and doth but use them to put on their own yokes.

6.

Timautus is a man of extreme ambition ;

is one that has placed his uttermost good in greatness ; thinking small difference by what means he comes by it : of a commendable wit, if he made it not a servant to unbridled desires: cunning to creep into men's favours, which he prizes only as they are serviceable unto him. He has been brought up in some soldiery, which he knows how to set out with more than deserved ostentation. Servile (though envious) to his betters; and no less tyrannically minded to them he has advantage of; counted revengeful ; but indeed measuring both revenge and reward, as the party may either help or hurt him. Rather shameless than bold; and yet more bold in practice than in personal adventures. In sum, a man that could be as evil as he lists; and lists as much as any advancement may thereby be gotten: and as for virtue, he counteth it but a school-name ; disbelieving the existence of that beauty, whose image he hath so defaced in his own soul. O ! snaky ambition, which can winde thyself to so many figures, to slide whither thou desirest to come ! O, corrupted reason of mankind, that can yield to deform thyself with

so pernicious desires ! And O, hopeless be those minds, whom so unnatural desires do not, with their own ugliness, sufficiently terrify !

*Remark.*

There is nothing so base as ambition, except the creature who willingly submits to be its tool : and even there we may trace the workings of a spirit similar with that which actuates its employer. He that is ambitious of a crown, engages a traitor in his service, who is ambitious of the favour of the great ; and thus the vile principle of living to any thing but virtue, spreads from the prince to the peasant ; increasing in desires, conspiracies, and crimes, *ad infinitum* ;

“ ————like a circle in the water,

“ Which never ceaseth to enlarge itself,

“ Till, by broad spreading, it disperse to nought.”



## PRIDE AND VIOLENCE.

## 1.

VALOUR is abased by too much loftiness.

*Remark.*

Because the man who is proud of what he has done, shews that he has done more than he expected to do; and therefore he has arrived at the height of his genius, perhaps gone beyond it; for it often happens that fortune overshoots the aim of the archer; and he plumes himself on a success, which being without the compass of his wit, he vainly supposes can never be exceeded. On the reverse, men of the highest talent (when they speak frankly on the subject,) have ever declared, that in projection they imagine more than they can perform; the execution falls short of the design; and they almost always are dissatisfied with what is the burthen of praise to all around them.—The reason of this is evident: the design is

imprinted on the soul by the hand of God; and the execution, which brings it before the world, is the faint copy of man. Wherever there is most genius, most virtue, most desert, there is always most modesty. The perfect model which is in the hero's mind, throws his own attempts to equal it at such a distance, that he is surprised at nothing in his own actions, but their insufficiency to reach his standard, and the wondering admiration which they excite in other men.

## 2.

Like the air-invested heron, great persons should conduct themselves; and the higher they be, the less they should shew.

## 3.

The proud deem it not so great spite to be surmounted by strangers, as by their own allies.

*Remark.*

This observation is ratified by divine authority. "But Jesus said unto them, A pro-

phet is not without honour, but in his own country, and among his own kin, and in his own house."

## 4.

The fall is greater from the first rank to the second, than from the second to the undermost.

*Remark.*

Because there is no comparison between absolute command and any degree of obedience.

## 5.

Over-many good fortunes are apt to breed a proud recklessness in the possessor.

*Remark.*

Hence, he who has conquered by fortune rather than by prudence, has often presumption to blame for a subsequent defeat.

6.

How soon courage falls into the ditch,  
which hath not the eye of wisdom.

7.

How many head-achs a passionate life  
bringeth to! He whom passion rules, is bent  
to meet his death.

8.

Contentions for trifles can get but a trifling  
victory.

*Remark.*

The trophy must be as contemptible as the  
cause of combat, and yet it may be bathed in  
blood; for a contentious spirit "hath disqui-  
eted many, and driven them from nation to  
nation; strong cities hath it pulled down; and  
overthrown the houses of great men. The  
stroke of the whip maketh marks in the flesh,  
but the stroke of the tongue breaketh the  
bones; whosoever hearkeneth unto it shall  
never find rest, and never dwell quietly." So  
saith the son of Sirach.

9.

Kindness is an unused guest to an arrogant mind.

10.

The will of the violent man is his god, and his hand is his law.

*Remark.*

Many may obey such a man, but none can love him: he is like Cain, who, by strength of passion, drives himself from the society of man; a creature whom beasts behold and tremble, and whom all men seek to avoid.

11.

Great persons are wont to make the wrong they have done, to be a cause to do more wrong.

*Remark.*

The generality of men pass from anger to injury; but certainly there are a few who first injure and then become angry. This is an

odious impudence. Not having the ingenuousness to acknowledge their error, they determine to obliterate one injury by a greater; and thus confound and overwhelm what they have not the justice nor the courage to repair. He who has the self-denial to confess a fault, and the firmness to redress it, is more a moral hero than the self-devoted Regulus: universal fame is the sure attendant on the one, and almost general blame is the probable consequence of the other. There are few who know how to estimate the noble candour that prefers truth before public opinion.

## 12.

Cruelty in war buyeth conquest at the dearest price.

*Remark.*

For every drop of blood, whether of his own men or of his enemy, that a general sheds needlessly, he is answerable to his conscience and to man. Uncivilized and barbarous people deem all acquirement of territory, or any

other advantage, to be without honour, that is without a previous destruction of the rival party: but the true hero thinks that no laurels are so estimable as those which are grafted on the olive.

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## DUELLING.

SINCE bodily strength is but a servant to the mind, it were very barbarous and preposterous that force should be made judge over reason.

### *Remark.*

Duelling is a custom derived from the ancient *trial of combat*; which rested on the same superstition that established and upheld the *trial by ordeal*. As neither of these institutions afforded any certain test of the innocence or guilt of the accused, the first is to be condemned, and the last abhorred by all

good men. But the trial by combat, unjust and absurd as it undoubtedly was, must be confessed to have been the perfection of equity and reason, when compared with the present system of duelling. The former was at least a test of personal valour, and was therefore conclusive in all cases of alleged cowardice.— But the latter is no proof even of courage.— There is great uncertainty in the pistol: many men, whom the dread of infamy and its inconveniences has enabled to stand the shots of their adversaries, without once attempting to retreat, would have shrunk from the stroke of a broad-sword, or the thrust of a single rapier. The dunghill-cock fights stoutly till he feels the spur. I maintain that the degree of hardihood displayed in duels of the present day, merits not the name of *courage*; that it is not the invincible courage of the ancient knight, which no despair of victory could depress, fatigue weaken, nor agony extinguish; that it is not the dauntless courage of the soldier, which animates its owner, fearlessly to rush amidst the bayonets and sabres of the enemy; nor yet the divine courage of the



martyr, which baffled every art of torture that malice could invent, or barbarity inflict, and enabled the heroic sufferer to smile at the terrific apparelling of death:—No, it is none of these! Our duellists have no fatigue to undergo, no pain to triumph over, to ensure general commendation; they have only to evince a total absence of all feeling and reflection. But were I to admit the present un-knightly mode of duelling to be conclusive in cases of impeached valour, still should I find it impossible to refrain from ridiculing the principle, by which a proof of courage is improved into a demonstration of honour and honesty. A man is taxed with improbity; and in vindication of his character he appeals to the pistol; he is accused of being a knave, and he repels the charge by shewing that he is not a coward. By this it should seem that courage and want of integrity are incompatible: but does experience warrant such an opinion? Are all highwaymen and house-breakers cowards? Or are the fearless pirates of Barbary honest men? Certainly not! If then, probity be not necessarily connected

with bravery ; if observation assures us that nothing is more common than the union of intrepidity with depravity ; how comes it that society does not indignantly reject the impostor who, branded with a violation of principle, seeks to colour his reputation, and silence his accuser, by a challenge to arms ? Where courage is not in question, these equally impudent and fraudulent appeals should be regarded as signals of guilt, and cried down like bad money. A man should not be suffered to resent an imputation which he has not blushed to deserve.

Interested as society undoubtedly is in putting a period to the pernicious practice of duelling, it seems surprising that no measures should have yet been resorted to for its suppression ; nor can this patient toleration of a most alarming evil be attributed to aught, but the prevalency of knavery in those circles, by the example and authority of which, this monstrous imposition can alone receive its death-blow. Knaves are peculiarly concerned in defending the cause of duelling : they find in it a powerful ally, an admirable weapon of

Intimidation : it constitutes the shield which guards them from impeachment, protects their contraband commerce, and ensures them from being *called*, what every one knows them to be. I have known a man boast of the wounds he had received in different duels, who afterwards, in a case of alleged treason, (though his principles remained the same,) betrayed many of his kindred and friends, to obtain his own pardon. When inevitable death did stare him in the face, the duellist and the rebel sacrificed his honour, his cause, and the blood of hundreds, to *save his life* !

It has been said that the abolition of duelling would multiply affronts, and leave the weak at the mercy of the strong; but is it not on the contrary manifest, that if the danger which attends an insult were removed, a man of spirit would blush to offer one? Were every shadow of peril at an end, all bravery of words, all personal violence, would cease; for courage lodged in a breast, however turbulent and revengeful, would disdain a dangerless assault; and the cunning braggadocio, who affects the reputation of valour, would *have wit* enough to perceive that big looks

and weighty threats would pass no longer for bravery. But, convinced as I am of the salutary effects which would attend the discontinuance of the detestable practice of duelling, and assured of the facility with which it might be exploded, I am sensible that in the present state of manners no hope of its abolition can be reasonably entertained. Still, however, must every man's conscience tell him, that sanguinary meetings can at best prove no more than personal courage, or the reverse; that the result of a duel, be it what it may, cannot alter facts, or refute arguments; and that if a man embark in a duel, with any other view than that of vindicating his character, he is unworthy to be called a Christian. "An honest man," says the immortal Junius, "appeals to the understanding, or modestly confides in the internal evidence of his conscience: the impostor employs force instead of argument, imposes silence where he cannot convince, and propagates his character by the sword\*."

\* The Messiah of the gospel manifests the one; the *Prophet of the Coran* the other. In the first case,

Almost every man acknowledges the absurdity of requiring, as a means of satisfaction for an injury received, that the aggressor shall have an opportunity of taking his life also.—While reason condemns the practice of duels, fear of the infamy with which the world stigmatises the character of cowardice, constrains men to risk their safety in some unequal combat with a ruffian, (bearing the name of gentleman,) who dares to defend the insults, which prejudice makes it shame to condemn: or to challenge their best friend for some hasty word spoken in ebriety, which the same vindictive tribunal will not allow to be pardoned. Thus, to be reputed brave, brave men become actual cowards; for were they to speak sincerely, they would say, that it was dread of the world's contempt, which led them

Truth convinces, persuades, and confirms; in the last, Falsehood deludes, or threatens and compels.—Truth calmly spreads its beams like the sun; Imposture launches its bolts like the lightning, and destroys what it would seem to illumine.

to engage in a scene of useless blood; hazard-  
ing their life to avoid the whisper of a tea-table,  
or the laugh of a drunken revel. Are the fre-  
quenter of such scenes fit judges of conduct?

It is certain, that none but the thoroughly  
valiant can refuse a challenge, or with-  
hold the sending of one, under particular circum-  
stances. A coward may sneak from a duel;  
but the brave confronts his adversary, and yet  
keeps his sword in its scabbard. He that has  
virtue may dare any thing: there is a *divinity*  
*that doth hedge it in*, which no baseness can  
undermine, nor violence uproot. An instance  
of this manly forbearance may be given, which  
happened on the Continent in the campaign  
of 1794, at a convivial assembly of officers be-  
longing to the combined army. Amongst the  
rest were two intimate friends, (both officers  
in our Foot-Guards,) who, in the course of  
conversation, fell into an argument. It was  
debated very calmly by one, but the other (who  
was inflamed by wine,) urged it with great heat;  
and at last, in a burst of contradiction, struck  
his opponent. On receiving the blow, the  
young officer instantly arose; and with a

dauntless composure addressing his impetuous friend: "I am well aware," said he, "that had you been yourself, you would have perished sooner than have been guilty of this outrage: and I am sensible that to a heart like your's, the feelings of to-morrow will be the heaviest of all earthly punishments;—I therefore forgive you. But," continued he, turning with manly firmness to the company, "I should like to see the man, who shall hereafter affirm or insinuate that I have borne a blow—I should like to see him!" The manner of this young hero awed his companions. And the admiration which such conduct commanded, followed him into the field, where he fought and died for his country.



#### A MAN OF FALSE HONOUR.

HE was of parts worthy of praise, if they had not been guided by pride, and followed by injustice. For, by a strange composition of

mind, there was no man more tenderly sensible in any thing offered to himself, which by the farthest-set construction, might be wrested to the name of wrong; no man that, in his own actions, could worse distinguish between valour and violence. So proud, as he could not abstain from a Thraso-like boasting; and yet (so unlucky a lodging had valour gotten,) he would never boast more than he could accomplish; falsely accounting an inflexible anger a courageous constancy; and esteeming fear and astonishment righter causes of admiration than love and honour.

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## COWARDICE.

### 1.

Who, for each fickle fear shrinks from virtue, shall embrace no worthy thing.



2.

Fear, standing at the gate of the ear, puts back all persuasions.

3.

Who will adhere to him that abandons himself !

4.

Fearfulness, contrary to all other vices, maketh a man think the better of another, the worse of himself.

5.

Fear is the underminer of all determinations; and necessity, the victorious rebel of all laws.

6.

The present fear is ever, to a coward, the most terrible.

7.

There is nothing more desirous of novelties, than a man that fears his present fortune.

8.

Cruel is the haste of a prevailing coward.

9.

Hate, in a coward's heart, can set itself no other limits than death.

## 10.

Amongst those who want heart to prevent shame, there are some who want not wit to feel shame; but not so much repining at it, for the abhorring of shame, as for the commodities which to them that are shamed, ensue.

## 11.

As well the soldier dieth who standeth still, as he that gives the bravest onset.

## 12.

Fear is far more painful to cowardice, than death to true courage.

*Remark.*

If Cowardice were not so completely a coward, as to be unable to look steadily upon the effects of courage, he would find that there is no refuge so sure as dauntless valour. While the poltroon, by starts and flight, invites insult, outrage, and pursuit, the brave man, by facing the adversary, checks his force; and either rids himself of the enemy, or dies with the manly consciousness of having defended

his life to the last: the coward loses his like a fool, with his motionless arms spread to the air, and his cries deprecating the death which snaps so worthless an existence. Feebleness of spirit so thoroughly paralyses a man, that it renders him incapable of the commonest duties of civil society. It induces him, not only to cringe under injuries offered to himself, but to hear his best friend calumniated, without uttering a word of vindication. It draws him after the strongest party, in every commotion of opinions or circumstances; and whether his conscience tell him that the path is right or wrong, his apprehensions hold him in it: for the coward is totally at the mercy of the prevailing power; and, like a weather-cock, is blown about at the caprice of every wind.—Notwithstanding this despicable picture, there are persons who speak tenderly of these *sons of the little soul*, and say, “That though they are not as brave as their neighbours, they are sometimes as good sort of people as those who will run their heads into a cannon’s mouth!” It cannot be denied that they are inoffensive enough, while gliding down the untroubled

current of life; but should their personal safety, or even their personal comfort, and too often their mere personal indulgences, be put in competition with the honour of their country, or the reputation of their friend, they would leave both to their fates, and sit in silent selfish security, while either was perishing. There can be no virtue in the coward: his soul is little better than a surface of sand, on which no principles can find a steady foundation. He is for ever in a panic; and like a man in the dark surrounded by banditti, is ready to stab friend as well as foe; his dagger is concealed in the night, and his fears whisper to him, that his own safety is of more moment than a thousand dear connections. As Hamlet says, *the devil is very potent with such spirits*: when they are in power, jealousy makes them tyrants; and when they are oppressed, what their patience will not bear they remove by treachery. If their poignard cannot reach the life, it wounds the character; and he who has not spirit to defend a friend, does not want cunning to defame a foe.

## COURTESY.

## 1.

APPROVED valour is made precious by natural courtesy.

*Remark.*

Virtue, without the graces, is like a rich diamond unpolished; it hardly looks better than a common pebble; but when the hand of the master rubs off the roughness, and forms the sides into a thousand brilliant surfaces, it is then that we acknowledge its worth, admire its beauty, and long to wear it in our bosoms.

## 2.

The pleasantest hospitality waiteth not for curious costliness, when it can give cleanly sufficiency. More cometh of pride and greater friendliness to your own ostentation, than to the comfort of the guest.

3.

It is more cumber than courtesy, to strive with a man who is leave-taking.

4.

A mild countenance doth encourage the looker-on to hope for a gentle answer.

5.

It is no good manners to be squeamish of our cunning.

*Remark.*

Whatever be our learning, we ought to communicate it freely. Imparting knowledge, is only lighting other men's candle at our lamp, without depriving ourselves of any flame.— Some people are backward in dispensing the fruits of their minds, from a churlish disposition, that hates communion of any thing; and others refuse the exhibition of their accomplishments, from a poor affectation and love of entreaty; but they are not aware that a liberal manner adorns a favour with charms, for the want of which no excellence in itself can compensate. When reluctance to oblige

arises from diffidence of power, the blush that accompanies denial, pleads so sweetly for pardon, that we hardly regret the privation of amusement, in the admiration of a modesty which gives Shakespeare's proof of *excellence*; The putting *a strange face on its own perfection* !

## 6.

It is better with willingness to purchase thanks, than with a discontented doing, to have the pain and not the reward.

## 7.

A churlish courtesy rarely comes but either for gain or falsehood.

## 8.

There is great difference between rudeness and plainness.

*Remark.*

Harsh tempers are fond of cloaking ill-natured censures, under the names of plainness and sincerity. They put themselves in the place of a man's conscience, and, without

mercy, accuse him to his face, of every error which falls within their cognizance; but, should they see a virtue, there they drop the character; and for fear of creating vanity, (considerate creatures!) pass over the discovery in silence. Such troublers of mankind ought to be hunted out of society, as a brood of porcupines, who have a quill for every object, and who are never so happy as when they find that it draws blood.

## 9.

Be courteous of gesture, and affable to all men, with diversity of reverence, according to the dignity of the person. There is nothing that winneth so much, with so little cost.—He who endeavours to please, must appear pleased: and he who would not provoke rudeness, must not practice it.

*Remark.*

As the obeisance of ceremony gradually decreases by the approximation of degrees in rank, what is taken from homage may be



compensated for by suavity, the graceful politeness of the soul; and when love, that sweet leveller, equalises man with man in the bonds of friendship, each look, from either party, is honour, each smile, distinction.—To persons in subordinate stations, condescension must bow, and not stoop: the dignity of human nature resents the pride that affects humility, and the hypocrisy that would impose on its understanding. There is nothing so clear-sighted and sensible, as a *noble mind* in a *low estate*.

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## REVELLING.

**GIVE** yourself to be merry, but not boisterous. Let your mirth be ever void of scurrility and biting words, which many deem wit; for a wound, given by a word, is often harder to be cured than that which is given by the sword. Use moderate diet; so that after

your meat you may find your intellects fresher, and not duller; and your body more lively, and not more heavy. Seldom indulge in wine; and yet sometimes do, (but always temperately,) lest, being forced to drink on some sudden occasion, you should become inflamed: all that comes of more than this, is bad.

*Remark.*

Drunkenness is one of the most degrading, and, at the same time, is the most mischievous, of the sensual vices. In point of deformity, it is on a par with gluttony, which seeks enjoyment in gorging a vile appetite, and doing its utmost to extinguish that ethereal part, which alone gives man pre-eminence over brutes.

Drunkenness can have no positive pleasure; at best, its feelings are all dormant; if active, they must produce pain. How can any one of the senses find gratification, when the eyesight is rendered indistinct, the hearing confused, the very motion feeble and undetermined.

ed, and every power of man paralised and lost in weakness and stupidity? The bliss of the drunkard is a visible picture of the expectation of the dying atheist, who hopes no more than to lie down in the grave with the "beasts that perish." It is not requisite to describe the actual pains of the poor besotted wretch, when his swoln carcase awakes to sensibility. When the cup of any sensual pleasure is drained to the bottom, there is always poison in the dregs. Anacreon himself declares, that "*the flowers swim at the top of the bowl!*"



## COMPASSION.

### 1.

MEN are loving creatures, when injuries put them not from their natural course.

### 2.

Nature gives not to us her degenerate children, any more general precept than,—That

one help the other; that one feel a true compassion of the other's needs or mishaps.

*Remark.*

The selfish and sordid pursuits of most modern young people, tend to alienate their minds, not only from general compassion, but from imparting any happiness to the domestic circle. That tender pity, which regarded our suffering fellow-creatures as brethren, and that more particular fraternal love, which delightfully bound families together, have gone out of fashion, with many other of our best affections. A fondness for such low gratifications as the tavern, the stable, the kennel, and profligate society, smothers those finer feelings of the heart, which derive their pleasures from the enjoyment of cultivated minds and tender confidence. Young men, now-a-days, seem ashamed of nothing so much as of a character for sensibility. I do not mean that morbid irritability of nerve, which trembles like a leaf, at every sigh that agitates the air: a youth ought to hold such weakness in as much dis-

dain, as a soldier would the comrade he should see running from his post. True feeling melts with compassion at the sight of misery; gives relief instead of tears; and instead of flying from objects which excite pity, pursues every track that may lead to the wretchedness it can alleviate. The proper manly character is that, which engrafts the domestic and social affections on the general humanity of nature. Man is never more noble than when honouring his parents, protecting his sisters, cherishing his offspring, and administering to the necessities of his fellow-creatures. There are talents of the heart, as well as of the mind; and woe to him who allows them to rust in inactivity!

## 3.

Doing good is not inclosed within any terms of people.

*Remark.*

National antipathy is the basest, because the most illiberal and illiterate of all prejudices.

4.

Compassion cannot stay in the virtuous, without seeking remedy.

5.

Favour and pity draweth all things to the highest point.

6.

It is a lively spark of nobleness, to descend in most favour, to one when he is lowest in affliction.

*Remark.*

Such pity the loftiest natures may accept, without any derogation of their dignity. It springs from that beneficence of heart, that commiseration for the lot of humanity, and that regard for the particular feelings of the individual, which form themselves at once into a tender and respectful interest for the object in distress: this pity endears the giver, while it seems to ennoble the receiver. In imitation of the divine Jesus, it loves to sit on the ground and bathe the feet of its companions, who have sunk down, overcome by

toil, weariness, and sorrow. How different is this description,—the ready hand, tearful eye, and soothing voice, from the ostentatious appearance which is called pity ! A suppliant approaches, and is received with a haughty demeanour, a chilling promise of assistance, and a ceremonious bow at parting. (*O, the proud man's contumely !*) An acquaintance requires sympathy, (the name of *friendship* must not be prostituted between such characters ;) and the fashionable comforter “pities him, from his soul—poor fellow, it is a sad thing; but the sight of misfortune makes one miserable. And when he finds his nerves stronger, he will look in upon him again.”—Cold, heartless wretches ! Incapable of compassionating the afflictions of others; how desolate is your situation, when the hand of adversity marks you, in your turn, for calamity ! How like the stricken deer, whom the rest of the herd flies, for fear that disaster should be infectious ! Then, do you find the solitude of a kindless spirit: of a soul which cannot recollect the shedding of one honest tear of pity,

to apply as a balm to your own now bleeding and neglected wounds!

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## VANITY AND FLATTERY.

### 1.

ALAS! We are all in such a mould cast, that with the too much love we bear ourselves, being first our own flatterers, we are easily hooked with others' flattery; we are easily persuaded of others' love.

### 2.

Every present occasion will catch the senses of the vain man; and with that bridle and saddle you may ride him.

### 3.

The most servile flattery is lodged most easily in the grossest capacity.



*Remark.*

How *grass* then must be the *capacities* of most men ! for how few, how very few, are disgusted with its heaviest dose ! High, low ; rich, poor ; the grave, the gay ; the affable, the morose ; all confess its absolute, but pleasing, dominion. One or two very delicate tastes may think that like poison, it requires of all things the finest infusion, being of all things the most nauseous to swallow : but the mob, “ the great vulgar and the small,” who relish even that nasty weed, tobacco, for the sake of its intoxicating quality, greedily drink up flattery, from the same desire of forgetting their real selves. The flatterer easily insinuates himself into the closet, while honest merit stands shivering in the hall or anti-chamber.

## 4.

He that receives flattery, becomes a slave to that, which he who sued to be his servant, offered to give him.

5.

It is the conceit of young men to think then they speak wiseliest, when they cannot understand themselves.

*Remark.*

It were an invidious task, to collect examples of this remark, from the numerous metaphysical, sentimental, and marvellous novels, travels, and poems, with which the younger sons of Parnassus have lately obliged the world.

6.

Blasphemous words betrayeth the vain-foolishness of the speaker.

7.

Weak is the effect of fair discourses, not waited on by agreeable actions.

8.

Self-love is better than any gilding, to make that seem gorgeous, wherein ourselves be parties.

*Remark.*

To avoid this betrayer of our respectability and of ourselves, we must study to improve the lesson which Pythagoras took and taught, from the temple of Apollo at Delphos ; that maxim which the wise Pontanus caused to be engraven on his tomb,—KNOW THYSELF.—The same injunction is enforced in different words by the sacred David: “Commune with thine own heart.” He, who takes his character from what dependants say of him, (for all who use flattery *depend* on its success for some advantage ; ) is as ignorant of his real self, as of the Emperor of China, whom he never saw ; and by acting upon so false an estimate, is continually led into measures, which expose him to ridicule and contempt. There is as much difference between praise and flattery, as betwixt truth and error: the one is the sincere approval of virtue, and is only acceptable as it ratifies the previous approbation of our own hearts ; it repeats but what they have already whispered. But flattery goes forth on

a voyage of discoveries, and brings home such surprising returns, that, intoxicated with her tales, we despise our old possessions, and resting our whole confidence on these new bottoms, sink all at once in a worse than South-Sea ruin. They who admit flattery, are seldom praised: the ingenuous mind, that would gladly pay such tribute to any merit they may display, retires from a place where its gold cannot be distinguished from base metal; and refrains from breathing sentiments which the sycophancy of others would render suspicious. The amiable Louis the Sixteenth (a sufferer, whom the heart would almost canonize!) observes upon this subject,—“ We must define flattery and praise: they are distinct. Trajan was encouraged to virtue by the panegyric of Pliny: Tiberius became obstinate in vice from the flattery of the senators.”

## FIDELITY.

## I.

It comes of a very evil ground, that ignorance should be the mother of faithfulness.— O, no! he cannot be good that knows not why he is good; but stands so far good as his fortune may keep him unessayed: but coming once to that, his rude simplicity is either easily changed, or easily deceived; and so grows that to be the excuse of his fault, which seemed to have been the foundation of his faith.

*Remark.*

The firmness of any virtue (which alone confirms it to be a *virtue*; for boasting of a virtue, that has never been assailed, is an assumption without a proof;) depends more on the understanding than is generally supposed. The sanction of Dr. Johnson may well support the observation, and he says, “that it ought always to be steadily inculcated, that *virtue* is

*the highest proof of understanding, and the only solid basis of greatness; and that vice is the natural consequence of narrow thoughts, which begin in mistake and end in ignominy."*

## 2.

All-honest hearts feel that trust goes beyond advancement,

## 3.

A man of true honour is well known to think himself greater in being subject to his word given, than in being lord of a principality.

*Remark.*

Such fidelity is the platform of all the virtues.

## 4.

Joyful is woe for a noble cause, and welcome all its miseries.

## 5.

A noble cause doth ease much a grievous case.

## TRUTH.

## 1.

HE that finds truth, without loving her, is like a bat, which though it have eyes to discern that there is a sun, yet hath so evil eyes, that it cannot delight in the sun.

## 2.

Surely all truth cannot be sufficiently proved by reason; considering that many things exceed reason and nature. But yet cannot any untruth prevail, by reason, (in rational minds,) against truth; nor any truth be vanquished by the judgment of reason. For untruth is contrary to nature; nature helpeth reason; reason is servant to truth; and one truth is not contrary to another, that is to say, to itself: for truth cannot but be truth, and reason, reason.

## 3.

Prefer truth before the maintaining of an opinion.

## 4.

I desire a man to bring his wit, rather than his will, to investigation: for fore-deemings and fore-settled opinions, do bring in bondage the reason of them that have the best wits; whereas, it belongeth not to the will to over-rule the wit, but to the wit to guide the will.

## 5.

If men applied their wit as advisedly to judge between truth and falsehood, godliness and worldliness, as every man in his trade doth to judge between profit and loss; they should forthwith, by principles bred within themselves, and by conclusions following upon the same, discern the true religion from the false; and the *way which God hath ordained* to welfare, from the deceitful ways and cross and crooked *inventions of men*.

*Remark.*

The idea that a religious life obstructs the temporal advancement of men, and deprives them of many pleasures, is the greatest exe-



my of piety which we find in the human breast. A narrow view of man's nature, destination and end, gives rise to this misconception. When Jesus told the young man who boasted of his virtue, to sell off his goods and give to the poor, and he should have treasure in heaven, "the young man was sad at that saying, and went away grieved; for he had great possessions!" He understood not the riches of love; which never considers itself so wealthy, as when it has expended all, in obedience to the commands it honours—in the service of what it adores. The voice of truth speaking from a hundred lips, utters only one language. Observe how the learned Dr. Barrow expresses himself on a subject which ought to be the study of man; for it is the aim, the means, and the completion of his happiness.

"Of all things in the world, there is nothing more generally beneficial than light — By it we converse with the world, and have all things set before us; by it we truly and easily discern things in their right magnitude, *shape* and colour; by it we guide our steps

safely in prosecution of what is good, and shunning what is noxious; by it our spirits are comfortably warmed and cheered, our life, consequently our health, our vigour and activity, are preserved. The like benefits doth religion, which is the light of the soul, yield to it. He is extremely mistaken, and in all his projects will be lamentably disappointed, who looketh for true profit (or for wisdom) without piety. How can he be rich, who is destitute of the most needful accommodations of life (the accommodations of a resigned spirit). How can he be happy, who constantly feedeth on the coarsest and most sordid fare—the dust of pelf, the dung of sensuality? who hath no faithful nor constant friends (the versatile beings of this earth cannot be called such), who is master of nothing but dirt, chaff, or smoke? Whereas real riches do consist, not in what one enjoyeth at present, but in a presumed ability to enjoy afterward what we may come to need or desire; or in well-grounded hopes that we shall never fall into want or distress. How can that man be rich, who hath not any confidence in God

(the giver of all good things) ! who hath not any interest in him, any reason to expect his blessing ? yea, who (by such base ingratitude) hath much ground to fear the displeasure of Him who disposeth of all the world. There is scarce in nature any thing so wild, so untractable, so unintelligible, as a man who hath no bridle of conscience to guide or check him. He is like a ship, without anchor to stay him, or rudder to steer him, or compass to direct him ; so that he is tossed with any wind, and driven with any wave, none knoweth whither—whether bodily temper doth sway him, or passion doth hurry him, or interest doth pull him, or example leadeth him, or company inveigleth and haleth him, or humour transporteth him ; whether any such variable and unaccountable causes determine him, or divers of them together distract him ; whence he so rambleth and hovereth, that he can seldom himself tell what in any case he should do, nor can another guess it ; so that you cannot at any time know where to find him, or how to deal with him : you cannot with reason ever rely upon him, so *unstable is*

*he in all his ways.* He is in effect a mere child, all humour and giddiness ; somewhat worse than a beast, which, following the instinct of its nature, is constant and regular, and thence tractable ; or at least so untractable, that no man will be deceived in meddling with him. Nothing, therefore, can be more unmanly than such a person ; nothing can be more irksome than to have to do with him. But a pious man, being steadily governed by conscience, and a regard to certain principles, doth both understand himself, and is intelligible to others : he presently descrieth what in any case he is to do, and can render an account of his acting : you may know him clearly, and assuredly tell what he will do, and may therefore fully confide in him.—What, therefore, law and government are to the public, to preserve the world in order, peace, and safety, that is piety (the result of a full knowledge of truth) to each man's private state. It freeth his own life from disorder and distraction ; and it prompteth him so to behave to others as to gain their respect and affection. In short, the study and practice of

religion, is the employment most proper to us as reasonable men : for what more proper entertainments can our mind have, than to be purifying and beautifying itself ; to be keeping itself, and its subordinate faculties, in order ; to be attending upon the management of thoughts, of passions, of words, of actions depending on its governance ? All other employments soon become wearisome ; this, the farther we proceed in it, the more satisfactory it grows. There is perpetual matter of victory over bad inclinations pestering within, and strong temptations assailing us without ; which to combat hath much delight ; to master breedeth inexpressible content. The sense also of God's love ; the influence of his grace and comfort, communicated in the performances of devotion and of all duty ; the satisfaction of a good conscience ; the sure hope of salvation ; and the fore-tastes of future bliss ; do all season and sweeten the life of the true Christian."

## PRUDENCE.

## 1.

PROVISION is the foundation of hospitality; and thrift, the fuel of magnificence.

*Remark.*

Carelessness and extravagance are the signs of an improvident and vulgar mind; of a creature that lives but for himself, and who thinks only of the day that is passing over his head; of a waster of his substance for the poor ends of mortifying others, and of gilding his own insignificance with the adventitious decorations of fortune. Wealth, is to be used as the instrument only, of action; not as the representative of civil honours and moral excellence.

## 2.

The servants, in a well-managed mansion, are not so many in number as cleanly in apparel, and serviceable in behaviour; testify-

ing, even in their countenance, that their master takes as well care to be served, as of them that do serve.

## 3.

Some are unwisely liberal, and more delight to give presents than to pay debts.

## 4.

When presents are nobly brought, to avoid both unkindness and importunity, they ought to be liberally received.

## 5.

Discreet stays make speedy journeys : precipitation may prove the downfall of fortune.

*Remark.*

Prudence is the wise use of the power which we have of chusing; and of using the properest means to obtain the end, which we have elected as the best. This virtue guides men to the loftiest heights of human greatness; and descends with them to the minor duties of life. She spreads the frugal board, brings the simple raiment, and displaces the couch of down for an humbler pallet. Her disciple

smiles at mere personal privations; for, by parting with luxuries, he gains the double means of supporting his friends, when their resources fail them; and of succouring the distresses even of strangers, whom accident may cast in his way. Such a man abhors the boasted, and often-quoted sentiment of ostentatious benevolence; “Justice is a poor hobbling beldame; and I cannot get her to keep pace with generosity, for the life of me!”—Under this sanction, these *generous spirits*, more *delighting to give presents than to pay debts*, reduce their honest creditors to the same penury, from which they are so eager to rescue other objects. But the fact is, no man can claim thanks for paying what he owes: it is a sort of necessary act, independent of his will; if he do not, by unjustly withholding what is due, tacitly deny the obligation. On the reverse, donations are free of any antecedent obligatory action; and the consequent gratitude of the receiver promulgating the liberality of the bestower, gives him a celebrity which, to some minds, is sweeter than a good conscience. But experience shews, that this



golden fruit is like the book in the Apocalypse; its grateful taste goes no further than the mouth; in digestion it is bitter; it corrodes the vitals, and empoisons the springs of life. The career of the imprudent is seldom bounded, until he is stopped by ruin. He dissipates to-day the provision for to-morrow: debts are accumulated; and every creditor is as a link to a chain, which in time will fetter the whole man. In vain he struggles to numb his feelings; to hood-wink memory; and to impose upon the world by false and specious glosses; his ostentatious largesses, whether in splendid treats or glittering acts of munificence, are drained, and where is his resource? Look at Timon of Athens, and he will answer you. Not with the lovers of pleasure, who have revelled at his board: they hate any fellowship with complaint, and turn from him at the first word. Will those whom his charity dried of their tears, smile upon him? Yea, and laugh at him too; for the hands of his lawful masters are upon him! His creditors shackle him with bonds of his own forging; and commit him to the custody

of that justice, whose rights he despised. No one sincerely thanks an extravagant man, for the use of his purse: the benefitted person knows, that pretended beneficence is the traffic of vanity; and temporary flattery supplies the place of gratitude. The prodigal speaks, moves, loves, hates, gives and receives, and all by vanity: vanity and himself are one: all is sacrificed to that brazen calf; and strange to tell, so absurd is the devotion, that the self-deified fool perishes at last, in the very fire which he vainly kindled to his honour! This is the fate of the spendthrift: and though it be *his punishment*, yet it is not necessary to believe that every man who falls into the same extremities, has incurred them by similar crimes. There are misfortunes which reverse the wisest plans, and render the most honourable intentions abortive: and there are wretches, who having a *little brief authority* over such men, enjoy nothing so much as oppressing characters which they cannot equal; and of making them suffer whom they cannot degrade. This happens in particular cases; but it does not, for that reason, invalidate the as-

sertion, that prudence is the surest foundation of that independence which is the best guard of integrity. The true manly character, belongs to him who rejects every luxury that would bribe from him any part of his proper self, *the free-agency of his mind!* that, he ought to hold subservient to no will but the will of God. The will of God, and the dictates of right reason, unite in the same truth. The Almighty stamped his own image on our souls at their creation; and though it is perverted and obscured by the rebellious propensities of our present natures, yet we still have a pattern of the All-good, a luminous guide to virtue! When we chuse to look up, the *pillar of light* is always before us, to lead us to the *promised land*; and if we do not manacle our senses, our understandings, and our liberties, by bartering this noble estate in reversion, for the poor trifles of a transitory life, we may live here not only peaceably, respectfully, and happily, but probably more magnificently than our *imprudent* competitors. Nothing has such effect in causing a man to be revered, as a general conviction, that he reverences

himself: he that places his temporal consequence on his merit, and not on his situation, fixes it on a ground which all the world cannot remove. Prudence is this man's steward; Independence, his herald; and Beneficence, led by Justice, his almoner.

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## EVIL.

### 1.

CONTINUANCE of evil, doth of itself increase evil.

### *Remark.*

The animal economy is worn, by too severe a tension to support itself under repeated attacks of misfortune; and therefore, persons of weakened nerves often appear to be more affected with the continuance of a calamity, than by the violence of its first shock.

## 2.

There is nothing evil but what is within us;  
the rest is either natural or accidental.

*Remark.*

Our griefs, as well as our joys, owe their strongest colours to our imaginations. There is nothing so grievous to be borne, that pondering upon will not make heavier; and there is no pleasure so vivid, that the animation of fancy cannot enliven.



## PAIN.

It is the nature of pain, (the present being intolerable,) to desire change, and put to adventure the ensuing.

*Remark.*

For the suffering of pain is like the endurance of other evils ; the spirits are often exhausted, while the heart is firm : but tortured nature requires some relief ; and change of measures, by dissipating irritability, gives a momentary respite to pangs, which, by tearing the frame, deprive its finer parts of their resisting power.

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**ADVERSITY AND GRIEF.****1.**

**O, WRETCHED** mankind ! In whom wit, which should be the governor of his welfare, becomes the traitor to his blessedness ! Beasts, like children to nature, inherit her blessings quietly : we, like bastards, are laid abroad even

as foundlings, to be trained up by grief and sorrow.

*Remark.*

And that such scholars are best taught, we have only to turn our eyes on the lives of Alfred the Great, Gustavus Vasa, Demetrius of Muscovy, and many others, to be convinced that there is no mode of instruction to equal the discipline of adversity.

2.

The violence of sorrow is not at the first to be striven withal; being like a mighty beast, sooner tamed with following than overthrown by withstanding. Would you comfort the afflicted, give way unto him for the first days of his woe; never troubling him with either asking questions, or finding fault with his melancholy; but rather fitting to his dolour, dolorous discourses of your own and other folk's misfortunes: which speeches, though they have not a lively entrance to his senses shut up in sorrow, yet, like one half-asleep,

he will take hold of much of the matters spoken unto him ; so, as a man may say, ere sorrow is aware, you make his thoughts bear away something else besides griefs.

*Remark.*

Mr. Cowper, the author of the *Task*, (a poet who seems to have inherited the harp of David,) has beautifully versified this sentiment in a sweet little poem, called *the Rose*.

3.

Adverse fortunes are to prove whether the goodly tree of virtue lives in all soils.

4.

Can human chances be counted an overthrow to him who stands upon virtue?

5.

As in a picture, which receives greater life by the darkness of shadows, than by glittering colours, so the shape of loveliness is perceived more perfect in woe than in joyfulness.



*Remark.*

Perhaps this impression is made on the mind, more by the influence of pity, (which is an endearing sentiment,) than by any addition of positive beauty, which sorrow gives to an already charming object. The tender emotions of sympathy may easily be mistaken for those of her softer brother; they glide into each other;—"Pity melts the mind to love!"

## 6.

The widowed heart enjoys such a liberty as the banished man hath; who may, if he list, wander over the world; but is for ever restrained from his most delightful home!

*Remark.*

Cicero's grief for the death of his daughter Tullia, and Lord Lyttleton's lamentations over his deceased wife, most pathetically prove the truth of the observation, that "great minds

are most sensible of such losses ; and the sentiments of humanity and affection are usually most tender, where in every respect there is the greatest strength of reason." But, it is not necessary, that what is strong should be turbulent ; or, that what is lasting should be ever present to the eye. That grief is the most durable, which flows inward, and buries its streams with its fountain, in the depths of the heart.

## 7.

Burn not your house to make it clean ; but, like a wise father, who turns even the fault of his children to any good that may come of it, make the adversities of life the accomplisher of its virtues : for that is the fruit of wisdom, and the end of judgment.

*Remark.*

This is an argument against suicide ; and that precursor of self-violence, impatience under misfortune, which hurries the afflicted into desperate execution of rash resolves ; and

though it stops at death, often, by its precipitation, makes a permanent calamity of what might only have been a temporary disappointment.

8.

Woe makes the shortest time seem long.

9.

The spirits dried up with anguish, leave the performance of their ministry, where-upon our life dependeth.

10.

The heart, stuffed up with woefulness, is glad greedily to suck the thinnest air of comfort.

*Remark.*

To brood over sorrows, is to increase them. When we have distresses on our minds, the more we are kept in motion the better: when these bodies of ours do not bestir themselves, our cares no longer fluctuate on the surface, but sink to the very bottom of the heart.— Company forces us from the contemplation of

our miseries : the abstractedness which they occasion, being inconsistent with politeness, we must either leave society, or fly from the remembrance of things, which distract the attention and absorb the spirits. This essay, often repeated, gradually wears away regret; and restores the soul to tranquillity and cheerfulness.

## 11.

Care stirring the brains, and making thin the spirits, breaketh rest; but those griefs, wherein one is determined there is no preventing, do breed a dull heaviness, which easily clothes itself in sleep.

## 12.

Past greatness increaseth the compassion to see a change.

## 13.

The noble nature is such, that though his grief be so great, as to live is a grief unto him; and that even his reason is darkened with sorrow; yet the laws of hospitality give still such a sway to his proceeding, that he will no way

suffer the stranger lodged under his roof, to receive (as it were,) any infection of his anguish.

14.

As in labour, the more one doth exercise, the more one is enabled to do, strength growing upon work ; so, with the use of suffering, men's minds get the habit of suffering; and all fears and terrors are to them but as a summons to battle, whereof they know beforehand they shall come off victorious.



## HOPE.

1.

WHO builds not upon hope, shall fear no earthquake of despair.

### *Remark.*

The reasonableness of a project ought to be its foundation ; and hope, the ladder only,

which conducts the architect to the heights of the building.

2.

There is no pain so great, as when eager hopes receive a stay.

3.

Let us labour to find before we lament the loss.

4.

While there is hope left, let not the weakness of sorrow make the strength of resolution languish.

*Remark.*

He who is easily put from hoping, wants one mark of courage: for the energy which courage gives to the pursuit of our wishes, makes that appear practicable to the brave, which seems impossible to the timid. The fearful attempt once, twice, are discomfited, and despair: the courageous remove difficulties, surmount obstacles, contend with disappointments, and making the ruin of one essay

only the platform on which they plant a new hope, press on through life, with the same determined toil for conquest. Should they gain their end, (which is the natural consequence of an undiverted chase,) they are happy: but should accident (which the most consummate prudence cannot always controul,) at last wrest it from them, this comfort is left—the consciousness that they did not lose their aim by imbecility. The conduct of a British Officer, (who commanded the *Nigthingale* frigate of 30 guns, in the reign of *Queen Anne*,) strongly points out the mighty power of this valorous hope. The anecdote may not be uninteresting.

It was on the fifth of September, 1708, when, as the convoy of thirty-six sail of merchant-vessels from the *Texel*, this honest seaman was met, nearly at the mouth of the *Thames*, by *Commodore Langeron*; who was at the head of six galleys, on his way to burn *Harwich*. The Frenchman thought the ships a desirable prize; and, making all possible haste to ensure his good fortune, gave orders to have them invested by four of the galleys,

while his galley, with that of the Chevalier Mauvilliers, should attack and master the frigate which protected them. The English Captain having discovered the intentions of the enemy, directed the merchants to crowd sail for the Thames : and hoping to employ the galleys during this movement, he bore down upon them as if he intended to begin the battle. An officer, who was on board Langeron's vessel, thus describes the scene.

“ We were soon within cannon-shot ; and accordingly the galley discharged her broadside. The frigate, silent as death, approached us without firing a gun. Our commodore smiled at this ; for he mistook English resolution for cowardice : ‘ What ! (cried he,) is the frigate weary of bearing the British flag ? and does she come to strike without a blow ? ’ The triumph was premature—The vessels drew nearer, and were within musquet-shot.—The galley continued to pour in her broadside and small arms, while the frigate preserved the most dreadful stillness : she seemed resolved to reserve all her terrors for close engagement ; —but in a moment, as if suddenly struck with



a panic, she tacked about and fled. Nothing was heard but boasting among our officers :— ‘ We could at one blast sink an English man of war ; and if the coward does not strike in two minutes, down he goes to the bottom !’ All this time the frigate was in silence preparing the tragedy that was to ensue. Her flight was only a feint, and done with a view to entice us to board her in the stern. Our commodore, in such an apparently favourable conjuncture, ordered the galley to board, and bade the helm’s-man bury her beak in the frigate. The seamen and marines, prepared with their cutlasses and battle-axes, to execute these commands ; but the frigate, who saw our design, so dexterously avoided our beak, as to wheel round and place herself directly along-side of us. Now it was that the English captain’s courage was manifested. As he had foreseen what would happen, he was ready with his grappling irons, and fixed us fast to his vessel. All in the galley were now as much exposed as on a raft ; and the British artillery, charged with grape-shot, opened at once upon our heads. The masts were filled

with sailors, who threw hand-grenades among us, like hail : not a gun was fired that did not make dreadful havoc ; and our crew, terrified at so unexpected a carnage, no longer thinking of attacking, were even unable to make a defence. The officers stood motionless and pale, incapable of executing orders, which they had hardly presence of mind enough to understand : and those men who were neither killed nor wounded, lay flat on the deck to escape the bullets. The enemy perceiving our fright, to add to our dismay, boarded us with a party of desperate fellows, who, sword in hand, hewed down all that opposed them. Our commodore, seeing the fate of the ship hang on an instant, ordered a general assault from our whole crew. This made them retreat to their vessel : but not to relax the infernal fire which they continued to pour amongst us. The other galleys, descrying our distress, quitted their intended prey, and hastening towards us, surrounded the frigate, and raked her deck from all quarters. Her men were no longer able to keep their station : this gave us courage, and we prepared to board

her. Twenty-five grenadiers from each galley were sent on this service. They met with no opposition at first; but hardly were they assembled on the deck, before they once again received an *English salute*. The officers of the frigate, who were intrenched within the forecastle, fired upon the boarders incessantly; and the rest of the crew doing similar execution through the gratings, at last cleared the ship. Langeron scorned to be foiled, and ordered another detachment to the attack; it made the attempt, but met with the same success. Provoked with such repeated failures, our commodore determined that our hatchets should lay open her decks, and make the crew prisoners of war. After much difficulty and bloodshed, these orders were executed, and the seamen obliged to surrender.—The officers, who were yet in the forecastle, stood it out for some time longer; but superiority of numbers compelled them also to lay down their arms. Thus were all the ship's company prisoners, except the captain. He had taken refuge in the cabin; where, from a *small* window in the door, he fired upon us

unremittingly, and declared, when called upon to surrender, that he would spill the last drop of his blood before he would see the inside of a French prison. The English officers (who had by this time been conducted on board our galley; and who afterwards acknowledged that their testimony was part of their orders;) described their captain, as ‘ a man quite *fool-hardy*; as one determined to *blow the frigate into the air*, rather than strike:’ and painted his resolution in such colours, as made even their conquerors tremble. The way to the powder-room led through the cabin; therefore, as he had the execution of his threat fully in his power, we expected every moment to see the ship blown up, our prize and our prisoner both escape our hands, and we, from being grappled to the vessel, suffer almost the same fate in the explosion. In this extremity, it was thought best to summon the captain in gentle terms; and to promise him the most respectful treatment, if he would surrender.— He only answered by firing as fast as possible. At length, the last remedy was to be tried;— To select a few resolute men, and to take him

dead or alive. For this purpose, a serjeant and twelve grenadiers were sent, with bayonets fixed, to break open the cabin door; and, if he would not give up his arms, to run him through the body. The captain was prepared for every species of assault; and before the serjeant, who was at the head of the detachment, could execute his commission, the besieged shot him dead; and threatening the grenadiers with the same fate if they persisted, he had the satisfaction to see them take to flight. Their terror was so complete, that they refused to renew the engagement, though led on by several of our officers: and the officers themselves recoiled at the entrance of the passage, and alleged as their excuse, that as they could advance but one at a time into the room, the English captain (whom they called the *Devil*,) would kill them all, one after the other. The commodore, ashamed of this pusillanimity, was forced again to have recourse to persuasion. A deputation was sent to the closed door; and the captain ceasing to fire, condescended to hear their message. He returned a short answer. ‘I shall

now submit to my destiny : but as brave men should surrender only to the brave, bring your commander to me, for he alone amongst you has steadily stood his ground ; and to him only will I resign my sword.' The commodore was as surprised as delighted with the unexpected success of this embassy. Every thing being arranged, the door of the cabin was opened, and its dauntless defender appeared to us—in the person of a little, hump-backed, pale-faced man, altogether as deformed in body as he was perfect in mind. The Chevalier Langeron complimented him on his bravery ; and added, that ' his present captivity was but the fortune of war ; and that he should have no reason to regret being a prisoner.' ' I feel no regret, (replied the little captain,) my charge was the fleet of merchantmen ; and my duty called me to defend them, though at the expence of my vessel. I prolonged the engagement, until I saw from my cabin window, that they were all safe within the mouth of the Thames ; and to have held out longer would have been obstinacy, not courage. In what light my services may be

represented to my countrymen, I know not, neither do I care: I might, perhaps, have had more honour of them, by saving her Majesty's ship by flight; but this consolation remains, that though I have lost it, and my own liberty together, I have served England faithfully; and while I enrich the public, and rescue her wealth from the gripe of her enemies, I cannot consider myself unhappy. Your kind treatment of me may meet a return: my countrymen will pay my debt of gratitude; for the Power which now yields me to your hands, may one day put you into theirs.' The noble boldness with which he expressed himself, charmed the commodore: he returned his sword to him with these words: 'Take, Sir, a weapon which no man better deserves to wear! Forget that you are my prisoner; but ever remember that we are friends.' "

HOPE was the ensign under which this gallant commander fought; like the ESPERANCE on the banners of Hotspur, it guided him to victory and fame. He *proved* the efficacy of Sidney's favourite maxim,—that "while there *is hope* left, we ought not to let the fearful-

ness of any adverse circumstance weaken the strength of our resolution." The same reasonable and steady confidence in *hope*, may cheer and conduct us happily, in the pursuits of a private station, as well as in the more noticed career of martial exploits. A well-ordered mind is always consistent.



## ANXIETY.

### I.

How painful a thing it is, to a divided mind, to make a well-joined answer!

### *Remark.*

And yet how rigorously does self-love demand, even fixed attention, from that class of our friends who, evidently torn by distractions, ought to awaken a kinder expectation! Where is the justice, the humanity, of this



exaction? What does it prove? But that we value the devotedness of friendship, rather as an oblation to vanity, than as a free interchange of hearts; an endearing contract of sympathy, mutual forbearance, and respect!

2.

Hope itself is a pain, while it is over-matched by fear.

3.

It is a hell of dolours, when the mind still in doubt, for want of resolution can make no resistance.

*Remark.*

The uncertainty of suspense is the cause of its ever-increasing pangs. Its fears being enlarged by imagination, augment dread over dread, until every calamity seems pending; and the terrified wretch, self-betrayed, meets misery in advance, by giving himself up to phantoms of his own raising. In all cases it shews a very ill-judging kindness, to leave any one in anxiety, when it is in our power to de-

cide on the object of it, whether good or bad. If good, it is the cruellest of all robberies to withhold one moment of happiness which is the right of another : and if bad, suspense being at an end, the ranging spirits collect, and form that faculty of bearing a determined and visible evil, which uncertainty and indistinctness totally dissipate. Who is there that would not rather be led out to the axe, than live for days and weeks, with the expectation of death or torture ?

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## DESPONDENCE.

1.

**Love** is careful ; and misfortune is subject to doubtfulness.

2.

Nothing is achieved, before it be thoroughly attempted.

3.

Lying still doth never go forward.

4.

Who only sees the ill, is worse than blind.

5.

No man doth speak aright, who speaks in fear.

6.

Solitary complaints do no good to him whose help stands without himself.

7.

How weakly they do, that rather find fault with what cannot be amended, than seek to amend wherein they have been faulty !

*Remark.*

These thoughts on Despondency are not less admonitory to men who delight in obscuring the prospects of others, than to that despairing disposition, which inclines some persons to regard their own views through similar clouds. Such friends may verily be called *Job's comforters* : they are the mildews of life ; the blights which wither the spring

of Hope, and encumber sorrow with weeds of deeper mourning. Instead of consoling the afflicted, they irritate his grief by dwelling on the circumstances of its cause: instead of encouraging the unfortunate to new enterprizes, they lead him to lamentable meditation on old disappointments; and to waste that time in regret, which might have been used to repair loss or earn acquisition. These lachrymal counsellors, with one foot in the *cave of despair*, and the other invading the peace of their friends, are the paralizers of action, the pests of society, and the subtlest homicides in the world; they poison with a tear; and convey a dagger to the heart, while they press you to their bosoms. Life is a warfare; and he who easily desponds, deserts a double duty; he betrays the noblest property of man, which is dauntless resolution; and he rejects the providence of that All-gracious Being, who guides and rules the universe.

## PATIENCE.

WITHOUT mounting by degrees, a man cannot attain to high things; and the breaking of the ladder still casteth a man back, and maketh the thing wearisome, which was easy.

*Remark.*

But, in being patient, a man must not be supine: he should not stand when he ought to move: his progress forward must be persevering; and at length he will see the steep hills of his long journey, far behind him.

## CONTENT.

## 1.

**HAPPY** are the people who want little, because they desire not much.

*Remark.*

As truth is but one, she must speak the same language wherever she resides ; neither time nor situation can alter her decrees : what was truth before the flood, is truth now ; and what she utters by the lips of a peasant, will be echoed, by absolute necessity, in the lectures of the sage. That happiness (which is the emanation of content,) springs in the mind, has been a maxim with all reflecting men. And what Sir Philip Sidney says upon the subject, is nearly repeated by the pious and amiable Louis XVI. " To be happy is to make our own fortune ; and that fortune consists in good dispositions, good principles, and good actions." As happiness depends upon the

gratification of our desires, to make their attainment probable, it is necessary that they should be reasonable ; and to make their enjoyment lasting, that they should be virtuous : The happiness of Titus arose from the indulgence of a beneficent temper ; Epaminondas reaped pleasure from the love of his country ; a passion for fame was the source of Cæsar's felicity ; and the satisfaction of grovelling appetites gave delight to Vitellius.

## 2.

He travels safe and not unpleasantly, who is guarded by poverty and guided by love.

*Remark.*

Poverty, though a spoiler, cannot dismantle a brave man of his courage : that armour is his repellant through all sieges. And as Cupid put on the helmet of Mars in sport, so Valour, "when need is," seriously extends a shield over shuddering and defenceless Love. But poverty, without the guidance of courage, gives no other ground of security, than an ex-

emption from all those comforts which tempt men to covetousness and invasion: and though love must be a pleasant companion to one who has no other good in life, yet, methinks, the little god cannot long like the lodgings where hard fare, sordidness, and base timidity, are the inmates of his bed.

## 3.

The highest point outward things can bring unto, is the contentment of the mind; with which, no estate can be poor; without which, all estates will be miserable.

## 4.

Who frowns at other's feasts, had better bide away.

## 5.

A joyful mind receives every thing to a joyful consideration: a careful mind makes each thing taste like the bitter juice of care.

*Remark.*

A humour that lays great weight on small matters, and makes much trouble out of little, is the very alchymist of misery, who, by a



mischievous subtlety, transmutes gold into base metal ; and transforms the fairest paradise into a barren wilderness. A cheerful temper spreads like the dawn, and all vapours disperse before it. Even the tear dries on the cheek, and the sigh sinks away half-breathed, when the eye of benignity beams upon the unhappy. Sweetness softens the obduracy of melancholy ; and cheerfulness charms it into an innocent forgetfulness of care.

## 6.

Blame not the heavens ! As their course never alters, so is there nothing done by the unreachable Ruler of them, but hath an everlasting reason for it.

*Remark.*

Let man study the providence of God, not only in the Holy Scriptures, (which are the expositors of the mystery of human life,) but in the history of the world at large, and if he bring an unprejudiced and learning mind to *the search*, he will see sufficient proofs of that

All-directing Power, which is the everlasting guardian of the universe. Whether it be his own lot to fall, or to rise, he will be equally assured, that he is in hands which cannot err. Whilst he maintains his duty towards his Creator; and confides implicitly in a faith, which must be true, or creation itself is one tremendous falsehood,—despair, nor repining, cannot reach him. He alone is the philosopher, the hero, who thus towers above all earthly calamity. He asks but for virtue: with that he is master of all: he is the truly great, the intensely happy. It is not in the power of any thing mortal to shake his magnanimity; he depends on the Eternal: and he it is, that could see the globe melt from beneath his feet, without changing colour.

## DISCONTENT.

WE should deal ungratefully with nature, if we should be forgetful of her gifts, and diligent auditors of the chances we like not.

*Remark.*

In estimating our conduct, and our stations in life, we take our measure by two opposite standards : we compare our opinions and actions, with those of men who are evidently below us ; and our fortune, with that of men who are as much above us : by this way of computing, we allow our vices to increase upon us, until we become scandalously wicked ; and engender a discontent, which finally makes us miserable.

## HAPPINESS.

**EXTREME** joy is not without a certain delightful pain : by extending the heart beyond its limits ; and by so forcibly a holding of all the senses to any object, it confounds their mutual working (but not without a charming kind of ravishment,) from the free use of their functions.

### *Remark.*

Hence it comes, that we cannot make any use of the first moments, nay hours, of happiness. Joy has seized upon all the faculties of the soul, and we are prisoner to our eyes and ears. We grasp the hand of a long-absent and dear friend ; we gaze on him ; we hardly articulate ; we weep ; we smile ; we embrace him again and again ; and, confounded with delight, abandon ourselves to silence and meditation. Rare moment, and precious ! Sweet earnest of those perpetual transports, which

the soul is formed to enjoy in eternity, unalloyed with that amazement which darkens and alarms,—Thy joys suit not with the impaired constitution of man ! like the brightness that shone out upon the face of Moses, they are too intolerable for mortal sense; it can only bear them through a veil.



## OPINION AND EXPECTATION.

### 1.

IT mány times falls out, that we deem ourselves much deceived in others, because we first deceived ourselves.

### *Remark.*

It is no uncommon thing to see people associating intimately with the illiterate, unreflecting and base part of mankind: they know them *to be what they are*; and yet, when in the turn of

events they shew their sordid natures to the bottom, their offended companions affect to be astonished, outraged, and ill-used ; when, if they took time for thought, they would remember, that when men keep company with thieves, they ought not to be surprised at finding their pockets picked.

## 2.

An over-shooting expectation is the most cruel adversary of honourable doing.

*Remark.*

And, *an over-shooting expectation* is the sure executioner of all the self-denying virtues.—When expectation of any kind outstrips the capability of action ; when it seizes the prize at the outmost goal, before the race has started, the indignant candidate recoils from the stretch which he is told he must attain ; and shrinks back, even from attempting a shorter circuit. Let expectation move by degrees, if it would not wither the hopes it wishes to see bloom. Man will not bear to be made a pro-

perty of, by any of his fellows: whether as a hero, a patriot, or a friend, he *gives*, but not when it is *demande*d; in the moment that any sacrifice is *exacted* from the affections, they rebel: they withhold what they were just going to bestow; and become, if not hostile, neutral and indifferent. Overweening expectation is as apparent in cases of private association, as in public contracts; and it generally arises from an unreasonable sensibility, very distinguishable from philanthropic feeling. Undirected by reflection, sensibility leads men to an extravagant expression, both of social and unsocial feelings; to an hyperbolical idea of their own merits; and to an exorbitant expectation of that devotion from others, which no man will consent to pay.—The possessor of such sensibility, regarding it as an ornament, often gives it indulgence, without seeking to alleviate the anguish of the object which put it in motion. By this habit, the attention of the sympathiser is insensibly directed wholly to himself; and instead of healing the wounds of the poor traveller, he passes over on the other side, that he may dry his

tears, and disengage himself from a painful spectacle. When once sensibility has taken this tendency, it changes its nature, into mere self-conceit; and instead of pouring itself out, with Christian benevolence, upon the wretched, sits like a pampered monk in his solitary cell, calling aloud for the alms of all mankind.

## 3.

In forming a judgment, lay your hearts void of foretaken opinions; else, whatsoever is done, or said, will be measured by a wrong rule: like them who have the jaundice, to whom every thing appeareth yellow.

*Remark.*

A tenacious adherence to "foretaken opinions," is noticed by foreigners, as the peculiar fault of Englishmen; and consequently they have the character of deeming every thing crooked that does not square with their own standard. How true this charge is, we may judge by examining the fact. Whatever be



the first impressions of the generality of our countrymen, whether with relation to politics, religion, or party cabals, they are seldom eradicated. A sort of pride, that disdains to turn its eyes to look for the possibility of a change in the view it has once decided to be good or bad, holds us too often as stubbornly in error, as at other times we may be stedfast in right. The old-fashioned spirit of Whig and Toryism is still alive, though like the Devil, whose name was Legion, it is now separated through various channels and forms. We have sectaries and preachers, many of whom wear such "jaundiced" spectacles, that every man who is not of their particular congregations, appears to them dressed in Mammon's own "yellow," and ready to enter the bottomless pit. All are "fools or knaves" who think not with these modern Corinthians, these "dividers of the church of Christ," these boasters of the names of "Apollos, or of Cephas!" They can perceive nothing which *their* different masters do not display; and *the* violence of their zeal extinguishes that *light* of reason, which shews on how many

points its rays may fall. The same belief of one's own infallibility in judgment, chains us to the feet of our favourite leaders, whether in general opinions, or in the senate; and when the interest or the obstinacy of party commands, he who to-day has dragged public robbery to justice, to-morrow, will assist it, (if it wear a partisan's shape,) to skulk away from deserved condemnation. When man once surrenders his mind to any other guide than truth; when he consents to see through other men's eyes, and to hear through other men's ears, neither his reasoning nor his virtue is worth a rush. Such men never speak on the right side of the question, but by good luck; hence their votes on either side, with men of strict probity, go for nothing, but as they swell the numbers.

To shake off this proneness of the mind to put itself under the yoke of some dogmatist at home, whether of the academy or of the forum; and to get rid of the prejudices which partial men, constantly associating together, impart to each other; the practice of travelling was resorted to: but still the evil remains.

The rooted disposition thrives in any soil : and we see, by the manners of most Englishmen when they are abroad, how they are wedded to this uncandid habit ; how they move like men blind-folded, through the most interesting scenes. We need only instance one of their ways, and then judge how far it will effect the desired end of eradicating those nursery prejudices which disgrace the man. I mean the absurd custom which Englishmen strictly adhere to, of collecting themselves into clubs wherever they may chance to meet. Surely, such travellers, though they make the circuit of the world, will be as ignorant of its inhabitants, as the accidental passengers in a stage coach are of the owners and histories of the different mansions which skirt the road. At this rate, though men go from home, they get nothing by the removal, but the inconveniences of a journey, its consequent expenses, and the useless conviction of having traversed many miles, seen many cities, nations, and people, about whom they know as little, as astronomers do of the internal state of the *moon*.

To make travelling produce its designed effects on the mind; to unfetter us from prejudice and unreasonable partialities; to make us liberal in our opinions of foreign nations, and be, indeed, citizens of the world, universal philanthropists, and loyal sons to our own country, we must converse with mankind at large; study their states; esteem their virtues, and provide against their vices. By these means, while we compassionate errors which arise from bad governments, we avoid the effects on ourselves; and learn to venerate and guard the constitution that unites private security with public honour. From these views of the subject, it will readily be granted, that military and naval veterans, who have had frequent opportunities of seeing distant countries while they fought for their own, must, in general, be the most liberal characters. By their situations, they are forced to mix with strangers and enemies, as well as friends; and the result is, that they see men as they are.— All human passions, good and bad, being brought before their eyes; all people, more or less, exhibiting the same quantity of vicious

or virtuous propensities ; they regard the spectacle with candour, modesty, and self-examination ; and, when the white flag is hoisted, are ready to embrace their reconciled enemy, and to sit down with him to partake the holy sacrament of peace and amity.

## 4.

Among the best men are diversities of opinions ; which are no more, in true reason, to breed hatred, than one that loves black, should be angry with him that is clothed in white ; for thoughts are the very apparel of the mind.

## 5.

We see many men among us, who hold themselves contented with the knowing of untruth, without seeking after the truth ; and with mocking of superstitions, without seeking the pure and true religion.

*Remark.*

The reason of this lies with the malignity of these men. So far are they from the image of God ; so opposite are they from the dis-

position of Him, who raised a beautiful world out of a hideous chaos; who created man, and made him happy; who looked around on a universe moving in harmony, and said, "ALL IS GOOD!" So wide are these malignants from any similitude with their benign Maker, that they exult in *destruction*! To contradict human testimony, to disprove human reasoning, to deny divine revelation, to destroy the system of nature, and, if it were possible, to dethrone the Deity, is their study, their labour, and their Satanic enjoyment.

## 6.

A fool's opinion is no dishonour..

*Remark.*

Because there is no judgment annexed to it. A silly person seldom can give any sufficient reason for his dislike; and therefore we despise his misprision. But when sentiments of disapprobation are expressed by the worthy, we are startled as if by a stroke from heaven, and look about how we may amend our fault.

Gentle rebuke, when our conduct lapses to wards error, is the kindest office good men can do for us: and next to that, is the honest applause by which they encourage the virtuous man to proceed cheerfully through his hardships. The love of praise is a divine gift, and was implanted in the human breast, to support the toils of duty. It is the help-mate of man, the soft bosom on which he reclines, after the fatigues of a laborious day. There is nothing substantial in it; nothing that can actually shorten his work, or lighten his burthen; but like tender woman, (whose weakness prevents her sharing the toils of her husband,) its presence beguiles the hour of labour, sweetens the bitterness of life, and spreads the couch of affection beneath the wearied body. Direct a passion for praise towards worthy aims, and you give wings to virtue: but when that desire tends towards the vanities of life, its path is trifling, and its end contempt. It depends on education, (that *holder of the keys*, which the Almighty hath put into our hands,) to open the gates which lead to virtue or to vice, to happiness or misery.

## 7.

Who will ever give counsel, if the counsel judged by the event? And if it be not und wise, shall therefore be thought wicked!

*Remark.*

Who will lead armies to the field, if the head of the general is to answer for defeat? Or who will yield private comforts to public duty, if opinion estimate the virtue of the actor by the effects he produces, and not by the motives of his actions? There are few persons who have the courage, either in friendship or philanthropy, to dedicate, first, their minds to the objects of their zeal; then, their feelings; and lastly, their reputations. And all for what? For the purchase of ingratitude! So capriciously do men weigh the deeds of their benefactors, that it is incumbent on every man who really wishes well to his fellow-creatures, to labour for their prosperity, without ever casting a thought towards their thanks. If he do not hold himself independent of their breath, he submits to a current which is as



variable as the winds: when he is successful, it blows him along with fair and balmy gales; but when fortune frowns, it gathers in tempests around his head, and wrecks him on the first rock against which it has the force to drive him. The highest virtue is to persevere in good, when that good is evil-spoken of: for, we can no where look on the page of the world, as it passes under our own eye; or on the annals of its past history; without seeing, that he who builds on popular opinion, (which almost always judges by the result,) rests on a foundation that is for ever shifting; a sand-bank, that now leans on the southern, and now on the northern shore. The murder of Cæsar by Brutus, (the man whom he had cherished and called his *son*!) was extolled by his cotemporaries; and is recorded with admiration, unto this day: while a purer spirit of patriotism, in Timoleon, was condemned by his countrymen; and is now, except by scholars, almost forgotten. The conquest which this great man attempted over natural affection; and the caprice of the people for whom he accomplished it; are instances of

human virtue and human vice, worthy of a moment's recollection and attention.

Timophanes, the brother of Timoleon, possessed dazzling talents; and an ambition that aspired to the supreme authority. A desperate courage, attended by good fortune, procured him the confidence of the Corinthians; who, in return for the victories which he gained at the head of their armies, gave him the command of the troops which guarded the city.—Timophanes corrupted these men by the spoil which he promised them; bribed the populace, with largesses; and having, by licentious principles, seduced a number of the young nobility to support his measures, immediately seized the throne. In the same hour the most respectable citizens were dragged to the scaffold; their estates confiscated; and their houses sacked by the mob. Till now, Timoleon patiently, though carefully, had watched over the safety of the state; but indignant, not merely at the usurpation of Timophanes, but at the cruel means which he used to maintain his power, he forced himself into his presence; and having obtained a private audience,

described, with the eloquence of virtue, the horrible nature of the crimes which he had committed; the destructive consequences, both to Corinth and to himself, of those which were to follow; and concluded, with conjuring him by all that he held sacred in earth and in heaven, to abdicate his illegal power; and by such resignation, make some atonement to the gods for the excesses of his mad ambition! Timophanes derided his counsel. Timoleon was not to be foiled by one repulse: he assailed him again and again, with repeated visits, and a variety of arguments; but all in vain. Timophanes remained in the throne; the streets of Corinth ran with blood; and the insatiate populace fattened in the slaughter. Timoleon's last effort was to be tried. He repaired to the tyrant's apartments with two friends, to whom he had given his instructions. His patriotic arguments were repeated: the rage of Timophanes would hardly allow him to proceed: Timoleon beseeched him by every thing that was honourable in man, and tender as a brother, to hear him to the end. He was interrupted by a threatened blow from Timo-

phanes, and a menace of instant death if he did not cease. "Then (exclaimed Timoleon, looking at him with mingled horror and pity,) thou art determined to die sovereign of Corinth?" "I am: (replied the tyrant,) and let him perish, who disputes my authority!" Timoleon covered his head with his robe—but before he could turn away, his two friends had plunged their daggers in the heart of Timophanes. The assassination was soon known: some few, (the old patriots who yet remained,) admired the heroic zeal of Timoleon, who had sacrificed fraternal love to the safety of his country; but as the major part of the citizens preferred licence before liberty, plunder before labour, and luxury before virtue, they loudly accused Timoleon of the most unnatural treason, and demanded that he should be brought to trial. He cared not for his life, and submitted: but the little justice that still existed, acquitted him of deserving punishment; while the rancorous multitude (deprived of their privilege to pillage,) pursued him from the city, loading him with curses and insults. Heart-struck with so general a detesta-

tion, his reason was almost dislodged ; and doubting his own innocence, he wandered about in solitary places, abandoned to grief ; and bitterly lamenting the error of his virtue, or the unexampled stupidity and ingratitude of the Corinthians.

When excessive humility attends the performer of extraordinary and magnanimous actions, that amiable quality degenerating into weakness, puts it into the power of cabal, noise, and accusation, to make the man who has sacrificed his own affections to particular demands of virtue, suspect his judgment, start from himself as from a spectre, and hopelessly regret conduct which ought to cover him with glory. Those moralists who say that the path of virtue is smooth ; and seek to allure the young to enter it, by a description of its pleasures only ; betray their cause, by preferring its claims with deceit. Though the consciousness of *acting right*, like a guardian angel, accompanies us through every peril, yet the road is rough and rocky ; there are gulphs to swim ; mountains to climb ; and precipices, from which, at the command of

Integrity, we must fling ourselves headlong. Such is the journey: but when we gain the summit, it is then that the triumphant spirit looks down on the dangers it has passed; and mingling with the laurelled sons of immortality, enjoys an Elysium, whose pleasures are as pure as they are sublime, and as rapturous as they are eternal.

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## FRIENDSHIP.

### 1.

FRIENDSHIP is so rare, as it is doubted, whether it be a thing indeed, or but a word.

### *Remark.*

It is rare, because its essentials are invaluable and hard to be found: and as its worth is so great, we have counterfeits which cheat us under a false stamp; and when we think that

we have exchanged our heart for real friendship, we find nothing but mens' delusions and our own bankruptcy. "In what light (asked a Grecian philosopher of his friend,) do you view friendship?" "As the most delightful and the most dangerous of the gifts of heaven: (answered he,) its enjoyments are extatic; its disappointments, agony."

## 2.

Be careful to make friendship the child, and not the father of virtue: for many strongly knit minds are rather good friends than good men; so, as though they do not like the evil their friend does, yet they like him who does the evil; and though no counsellors of the offence, they yet protect the offender.

*Remark.*

This bias in friendship is pregnant with evil; for, when once the eye that we most fear, is so prejudiced in our favour, as not to perceive distinctly the colour of our actions, we are apt to take advantage of such blindness

and to suffer the brightness of our character to fade, since the change can be no longer discerned by the person whose approbation stands highest in our esteem. But the friendship which is thus influenced, wants one indispensable qualification for discharging the duties of that inviolable intimacy; a detestation of every thing that is degrading! True, legitimate friendship, that is perfect in all its parts, is the most quick-sighted of all the affections. Her eye is a microscope, that discovers every defect; but the discovery does not excite any unkind, or upbraiding emotions; nor does she wish to conceal from the object of her observations, the knowledge of errors, that may be amended: she regards the imperfections before her, with the same tenderness and delicacy that she would dispense to her own; and being only anxious for the well-doing and happiness of her friend, she shews him his default, that it may be rectified, before malignancy describes, and proclaims it to the world.



## 3.

Take heed how you place your good-will upon any other ground than proof of virtue. Neither length of acquaintance, mutual secretcies, nor height of benefits, can bind a vicious heart : no man being good to others, that is not good in himself.

*Remark.*

On what grounds can we expect integrity, either in private or political transactions, from the person who errs in the first of human duties, care of himself, of his character, of his conscience, of his all that is *the man* ? What is a frame of flesh and blood ? What are stations and titles ? What, fine declamation and profession ? But chaff, dust,—mere wind and words. Man is built up of honour ; and when that fails him, he has no more claim on the august name, than the painted mummy could pretend to, which defrauds the earth of its borrowed clay.

## 4.

There is no sweeter taste of friendship, than the coupling of souls in mutuality, either of condoling or comforting; where the oppressed mind finds itself not altogether miserable, since it is sure of one who is feelingly sorry for its misery. And the joyful, spends not his joy either alone, or there where it may be envied; but may freely send it to such a well-grounded object, whence he shall be sure to receive a sweet reflection of the same joy; and as in a clear mirror of sincere good-will, see a lively picture of his own gladness.

*Remark.*

How beautifully has Dr. Young expressed this thought!

Celestial Happiness! Whene'er she stoops  
To visit earth, one shrine the goddess finds,  
And one alone, to make her sweet amends  
For absent heaven,—the bosom of a friend,  
Where heart meets heart, reciprocally soft,  
Each other's pillow to repose divine!

## 5.

Between friends all must be laid open; nothing being superfluous nor tedious.

*Remark.*

It is in vain to talk of friendship, that friendship which alone deserves the name, if the whole heart be not unveiled. That indiscriminating confidence, which lavishes itself upon every smiling promiser, is as worthless as it is undistinguishing: but to withhold even your dearest secrets from the friend to whom you have sworn eternal faith, and who has given you his heart in pledge of his honour, is to rob him of his right; to defraud him of his best privilege,—to mingle grief with grief, and joy with joy, in the mutual interchange of friendship.

## 6.

Friendship is made fast by interwoven benefits.

*Remark.*

Those friendships are generally the most tender and firm, which were formed in early youth. The first kindnesses we receive we seldom forget: they are remembered with endearing comments of the soul; and on every revisal, they grow in estimation, and take deeper root in the heart.

## 7.

Prefer your friend's profit before your own desire.

*Remark.*

And what is more, and a harder duty, *prefer his profit before his own desire*. Rather lose your friend's love, than allow him in the gratification of any wish, which you can prevent, and which you know would give him present enjoyment, at the expense of future

pain. These duties are the thorns of friendship.

## 8.

There is nothing so great, that I fear to do for my friend; nor nothing so small, that I will disdain to do for him.

*Remark.*

In fact, as we may exercise all our powers, for the sake of a friend, without any charge of selfishness or sordidness; all our actions, however dangerous or laborious, which have his service for their object, are rendered by that sentiment, delightful and ennobling. Where no lurking self-interest whispers to the heart, "Thou art ambitious, or vain-glorious, or toiling to make a captive! This is for *thyself alone!*" to meet peril at every turning; to repel envy, hatred, and malice; to struggle with foes in every direction; and "all for *thy friend!*" when the conscience declares this, such a warfare is more glorious than that of *Cæsar* against the Gauls: for there are no bar-

barians harder to conquer and to civilize, than the adversaries of virtue, and the oppressors of misfortune. Happy is that favoured mortal who is thus privileged to serve and to sustain a suffering friend! To have contemplated the noble character of the gallant Sidney, to have rejoiced in his fame, to have followed him in banishment, to have shared in his studies, to have accompanied him in his deeds of benevolence, to have fought by him in the field, to have received him in your arms when he fell, to have watched his couch day and night while he lay in anguish, to have taken into your very heart his last sigh—his last look of gratitude to man! And to have had written on your monument,—“Here lies the friend of Sir Philip Sidney!” These are the toils, these are the delights of friendship; and such a grave would be a place of more honour than the proudest throne in Christendom.

## 9.

The man that is faithful, thinks it more liberty to be his friend's prisoner, than to be any other's general.

*Remark.*

That tenacity of friendship which, to common observation, appears to be only spaniel-like endurance, is an admirable proof of the noblest nature : it bears with the mischances of fortune, the variableness of humour, the perversity of human infirmity, rather than hastily divorce itself from him, to whom it has, on mature knowledge, given entire confidence.—Mutability proves two bad things; a weak intellect, and an insensible heart. It builds on crazy foundations; and the superstructure falls, with the shaking of the first stone. *That which is to be loved long, is to be loved with reason rather than passion*: for reason is wary in choice, restrained in expectation; and by temperance in enjoyments, ensures their duration and its own constancy.

## 10.

While we have power to do a service to one we love, we are not wholly miserable.

*Remark.*

And while those "we love" find happiness in us, as well as accept "services" at our hands, we must "not be wholly miserable." Is there not a positive happiness in the consciousness of producing happiness? There is something divine in the prerogative, that elevates the soul, and gives it an earnest of beatitude. Absolute misery cannot abide with virtue in affliction; and when friendship is our solace, grief itself is the root of joy.

## 11.

What is mine, even to my life, is her's I love; but the secret of my friend, is not mine!

## 12.

Death is a less evil than betraying a trusting friend.

*Remark.*

The blow which was aimed at the heart of Pythias on the scaffold, would have occasioned him less pain than the thought, that he had



been abandoned to his fate by the desertion of Damon. We fear not corporeal death, but the extinction of that mental life which breathes upon us from the breast of a beloved friend. The perfidy of a friend tortures the soul; his death merely bereaves it of happiness: but

“ Most wretched he who latest feels the blow !  
 “ Whose eyes have wept o’er every friend laid low ;  
 “ Dragg’d lingering on, from partial death to death,  
 “ Till dying—all he can resign is breath !”

## 13.

To a heart fully resolute, counsel is tedious, and reprehension is loathsome; but there is nothing more terrible to a guilty heart, than the eye of a respected friend.

## 14.

Be friendly without factiousness.

*Remark.*

“ Would you comprehend all hell in one word (says Lord Orrery,) call it party, or a

spirit of faction." A graver author shall continue the comment on this necessary maxim.

"It behoves us not to engage ourselves so deeply in any singular friendship; or in devotion to any one party of men, as to be entirely partial to their interests, and prejudiced in their behalf, without distinct consideration of the truth and equity of their pretences in the matters of difference: and above all things, not for the sake of a fortuitous agreement in disposition, opinion, interest or relation, to violate the duties of justice and humanity; to approve, favour, or applaud, that which is bad in some; to dislike, discountenance, or disparage, that which is good in others. For he that upon such terms is a friend to any one man, or party of men, as to be resolved (with an implicit faith, or blind obedience,) to maintain, whatever he or they shall affirm to be true; and whatever they shall do, to be good; doth, in a manner, undertake enmity against all men beside; and as it may happen, doth oblige himself to contradict plain truth, to deviate from the rules of virtue, and offend Almighty God himself. This unlimited parti-

ality we owe only to truth and goodness, and to God, the fountain of them. He that followed Tiberius Gracchus in his seditions, upon the score of friendship, and alleged in his excuse, that ‘ if his friend had required it of him, he should as readily have put fire to the Capitol!’ was much more abominable for his disloyalty to his cuntry, and horrible impiety against God, than commendable for his constant fidelity to his friend. And that soldier who is said to have told Cæsar (in his first expedition against Rome,) that in obedience to his commands he would not refuse to sheath his sword in the breast of his brother, or in the throat of his aged father, or in the heart of his mother, was, for his unnatural barbarity, rather to be abhorred, than to be esteemed for his loyal affection to his general. And in like manner, he that to please the humour of his friend, can be either injurious, or treacherous, or notably discourteous, to any man else, is very blameable, and renders himself odious to all others. Lælius, who incomparably well both understood and practised the rules of friendship, is, by Cicero, reported to have made

this the first and chief law thereof. *That we neither require of our friends the performance of base and wicked things; nor being requested of them, perform such ourselves.*" No virtue can be sustained at the expense of another virtue; and what we believe to be a virtue, even while it tempts us to do evil in its service, is nothing better than a desperate passion cloked under a privileged appearance: it is not affection, but dotage; it is not zeal, but fanaticism: not virtue, but vice!

## 15.

Friendship doth never bar the mind of its partner, from free satisfaction *in all good.*

## 16.

Where the desire is such as may be obtained, and the party well-deserving, it must be a great excuse, that may well colour a denial. But when the motion carries with it a direct impracticability, then must the only answer be comfort without help, and sorrow to both parties; to the one, not obtaining; to the other, not being able to grant.

## 17.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces might have cause to envy the gilding.

## 18.

The hard estate of a friend does more vex the brave heart, than its own mishap; for, so indeed it is ever found, where valour and friendship are perfectly coupled in one heart. The reason being, that the resolute man, having once digested in his own judgment the worst extremity of his own case, and having either quite expelled, or at least repelled, all passion which ordinarily follows an overthrown fortune; not knowing his friend's mind so well as his own, nor with what patience he brooks his case, (which is, as it were, the material cause of making a man happy or unhappy;). doubts whether his friend accounts not himself more miserable; and so indeed be more lamentable.

**A PARTING ADDRESS OF FRIENDSHIP.**

If I bare thee love, for mine own sake ; and that our friendship grew because I, for my part, might rejoice to enjoy such a friend ; I should now so thoroughly feel mine own loss, that I should call the heavens and earth to witness, how cruelly you rob me of my greatest comfort, (robbing me of yourself,) measuring the breach of friendship by mine own passion ! But because indeed I love thee for thyself ; and in my judgment judge of thy worthiness to be loved, I am content to build my pleasure upon thy comfort ; and then will I deem my hap in friendship great, when I shall see thee, whom I love, happy : let me be only sure that thou lovest me still ; the only price of true affection ! Go therefore on, with the guide of virtue and service of fortune.— Let thy love be loved ; thy desires, prosperous ; thy escape, safe ; and thy journey, easy. Let every thing yield its help to thy desert !

For my part, absence shall not take thee from mine eyes ; nor afflictions bar me from gladdening in thy good ; nor a possessed heart keep thee from the place it hath for ever allotted thee. My only friend ! I joy in thy presence, but I joy more in thy good. That friendship brings forth the fruits of enmity, which prefers its own tenderness before its friend's advantage. Farewell !

*Remark.*

*Friendship is so rare, as it is doubted whether it be a thing indeed, or but a word !* There have been, and are, so many pretenders to the title of friendship, that no man who has numbered the years which Sir Philip Sidney did, will be surprised at seeing the above sentence at the head of his thoughts on that noblest of affectiops. Amongst so numerous fellowships which assume the name, it is well to consider the essentials of the sentiment, before we grant privileges to what may be false pretensions. Young men meet with other young men, who are fond of the same amuse-

ments, who possess similar convivial qualities, and who, in consequence, are eager to frequent the like society: they soon come to an understanding; congeniality of tastes and wishes bind their newly-plighted hands; they live almost together; they share each other's pleasures; they correspond; they are sworn friends. But let calamity fall on either! The other flies from the contagion of misery: they have no longer any sympathies; and he leaves his former partner, to go in quest of some new companion, equally gay, who has yet his race to run. Then, there are contracts of interest, which are dissolved the moment that the misfortunes of the one encroaches on the avidity of the other. Besides these, (who all prostitute the name of friendship,) we have a host of friends, who will assist us with admonitions, advice, and promises, enough; but should we presume to draw upon their personable trouble, or their purse, we lose them entirely. There are many who will call themselves your friends, if you have any properties about you which may administer to their pleasure, or their vanity. Some people have no



consequence but what they catch by reflection. Fine accomplishments, wit, beauty and celebrity, will attract a crowd of such summer-friends: they will flutter in your path, glitter in your beams, and flash your own brightness in your eyes, until you could almost believe them to be insensible of any joy out of your presence. But when the scene changes; when adversity clouds your vivacity and obscures your fame; when you are in sorrow, sickness, and distress; who will enter the house of mourning? Not one of all this tribe. It is then, O friendship! *thy kingdom comes!* The friend appears: not with reproaches in the form of counsel: not to tell you, how you might have avoided misfortune; and to insult you with unavailing regrets: but he opens his arms, his heart;—his soul is your's! And the closer you cling to him, the more confidently you lean upon him,—the lighter is his own grief, the greater is the sweet tribute to his affection. Such a friend is the character which Sir Philip Sidney describes in the foregoing page; and such a one, the wisest of men eu-

logizes in these few simple words, "The price of a true friend is above rubies." The blessing can hardly be doubled to man: he is not to expect in the course of the longest life, more than *one* such gift; for it is as rare as it is estimable; it is a donation direct from heaven; a comforter in affliction; a brightener of joy; a cheering partner in the labour of virtue; a sweet companion to enter with into the gates of paradise. A sermon might be written from every text in this section. They are so pregnant with excellent instructions, purity of sentiment, and sublimity of love, that I curtail my own remarks, to exhort the young reader, to read them again and again; to *write them on the frontlets of his eyes*; and engrave them on his heart. Such was the friendship of which we have some few and beautiful examples. The Scriptures hold out to us the affection of David and Jonathan, which *passed the love of women*: Grecian history presents Harmodius and Arislogiten: in modern annals, we have that of the gallant Sidney himself with the brave Fulke Lord Brooke; and if we would see the figure of friend-

ship in its full beauty, as it lived in their hearts, let us turn to its picture, which he has so divinely delineated in the story of Pyrocles and Musidorus ! It may well be called the mirror of nobleness, the glass of friendship, and the mould of love.



## SUSPICION.

### I.

SEE whether a cage can please a bird ; or whether a dog grow not fiercer with tying ! What doth jealousy, but stir up the mind to think what it is, from which it is restrained ? For they are treasures, or things of great delight, which men use to hide for the aptness they have to each man's fancy : and the thoughts once awakened to that, the harder sure it is, to keep the mind (which being the *chief* part, by this means is defiled,) from *thinking* and desiring.

*Remark.*

Most worthless persons have an internal warning of defects which they do not acknowledge to themselves, although a thousand misgivings hint it to them every day. Self-conceit having blunted their perceptions, they cannot see distinctly those images, which continually floating through their brains, would shew them what they are, had they modesty enough to profit by the lesson. The only idea that such a man (if he be married,) is sure he understands is, that he *doubts*; and the choice lies with himself, whether the object of that doubt shall be his own merit, or his wife's virtue. He has inward glimmerings, of grounds of dislike and probable avoidance; and with that rapidity of vicious calculation, *which runs swiftest in the weakest heads*, he presently closes the natural effect upon the cause; and not believing that principle can retain what there is temptation to relinquish, he sets spies over his wife; determining to *withhold* by force the body, which might be

too ready to follow the wanderings of the mind. By this conduct, he sounds an alarm to the muster of his own errors : the eager eyes of her whom his fears have insulted, seeking reasons for such severity, discovers, in the now giant-faults of her husband, the motives of his jealousy and her supposed dereliction ; and what is more fatal still, often a plausible excuse for turning the phantoms of suspicion into hideous realities. Where there is any good disposition, confidence begets faithfulness ; but distrust, if it do not produce treachery, never fails to destroy every inclination to evince fidelity. Most people disdain to clear themselves from the accusations of mere suspicion.

## 2.

Those that be good, will be satisfied as long as they see no evil.

## 3.

Open suspecting of others, comes of secretly condemning ourselves.

*Remark.*

This short observation comprises a frightful epitome of what a man incurs by forsaking a virtuous course of life. Wicked as he is, and obstinate in wickedness, he cannot hide the heinousness of his enormities from himself; nor help imagining that all who surround him possess as many evil inclinations as he himself, to do harm to others whenever interest points that way. In the bad, he sees nothing but treacherous rivals; and in the good, severe judges and inflexible avengers. How evidently is it written before men's eyes, nay, does not *Wisdom cry it in the streets*, that "the paths of virtue lead to honour and security; those of vice, to disgrace and punishment?" Why will not men be wise, and lay this lesson to their hearts? *Its effects will enter there* in spite of themselves; and when men act as if they believed it not, conscience is still witness on the side of truth: implacable in her testimony, "she still condemns the wretch and still renews the charge;" and though he

suffers in secret, the murderer of his own virtue (the parent of happiness,) is, like the agonized Orestes, a prey to the furies. Man may escape the world's censure, but he can never elude his own. He may vaunt otherwise; but, as Johnson said of Pope on a different occasion—"When he says so, he knows that he lies."

## 4.

A dull head thinks no better way to shew himself wise, than by suspecting every thing in his way.

*Remark.*

Any base heart can devise means of villainess; and affix the ugly shapings of its own fancy, to the actions of those around him: but it requires loftiness of mind, and the heaven-born spirit of virtue, to imagine greatness, where it is not; and to deck the sordid objects of nature, in the beautiful robes of loveliness and light.

5.

Suspicion breeds the mind of cruelty; and the effects of cruelty stir a new cause of suspicion.

6.

Suspicion is the very means to lose that, we most suspect to lose.

7.

He that is witness of his own unworthiness, is the apter to think himself contemned.



## INTERFERENCE.

He that is too busy in the foundations of a house, may pull the building about his ears.



## PERSUASION.

1.

HE that persists to persuade us to what we dislike, is no otherwise than as a tedious prattler, who cumbers the hearing of a delightful music.

2.

We are best persuaded, when nobody is by, who has heard us say, that *we would not be persuaded.*

3.

In the particularities of every body's mind and fortune, there are particular advantages, by which they are to be held.

4.

Credit is the nearest step to persuasion.

5.

Words are vain, when resolution takes the place of persuasion.

*Remark.*

That the speaker's reputation for truth and good-will towards the object of his persuasion,

are his most powerful auxiliaries in argument, no one will deny: and yet, the most active *persuaders* are generally people who take no care to avoid error; or to enter heartily into the welfare of the person whom they advise. These self-called counsellors, commonly approach their client in so pompous an array of judgment, that he shrinks as much from the important sweep of their train, as from the severity of their sentence. Various are the methods by which these volunteer-teachers breathe forth their homilies, and launch their fulminations against transgressors. Some, in the shape of *anxious friends*, delight in exercising their rhetoric on subjects which are likely to prove exhaustless; and therefore, undertake to persuade you to relinquish the very things which they know you most value.

There is a second race, who display their superiority, by reproving and admonishing others before company; and the larger the circle is, the better; their triumph is more complete, and their fame is in the way of spreading farther. But the most annoying of all public

reformers, is the *personal satirist*. Though he may be considered by some few, as a useful member of society ; yet he is only ranked with the hangman, whom we tolerate, because he executes the judgment we abhor to do ourselves ; and avoid, with a natural detestation of his office : The pen of the one, and the cord of the other, are inseparable in our minds. A satirist, to have any excuse for the inexorable zeal with which he uncovers the deformities of his fellow-creatures, ought to be exemplary in his own conduct ; otherwise his hostility to the vicious is a vice in him ; a desire to torture, not a love of amending : his lancet is poisoned, not embalmed ; and he proves by his acrimony, that such men are often too busy with other people's faults, to find out and correct their own. But, if the censor were as virtuous as Cato himself, still experience shews that *personal satire* is in most cases both dangerous and useless ; for he who is exposed to public infamy, suffers the punishment of his crime ; and being branded with guilt, is, by such unmercifulness, deprived of all pro-

bability of recovering his place in society! hence, he hates the relentless hand that, in withdrawing the veil from his nakedness, leaves him no way to conceal infirmities which disgust the world; and despairing, by any after-amendment, to efface the cruel impression, he abandons himself to his fate. On the contrary, the *general satirist*, attacks the vice, and not the individual acting under its influence. He paints its enormity; and describes the infamy which detection incurs.— The secret culprit sees the portrait; and while he can yet retreat from being recognised as the original, steals from his crimes; and happy in the ignorance of mankind, is the more easily induced to become a good character, because they never knew that he was a bad one. Public shame often hardens the criminal in guilt; and drives him to defend what otherwise he would have been led to desert. In short, it is a paradoxical way to reform men, by making them hate their teacher. Persuasion will subdue vices, which virulence and open exposure cannot conquer. When you would teach men, win their hearts, and their

minds will soon learn obedience. Let the injunctions of the holy apostles, instruct human moralists how to lecture their fellow-creatures!

“ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted : we, that are strong, ought to bear the infirmities of the weak. A servant of the Lord must not fight, but be gentle toward all ; apt to teach ; patient ; in meekness instructing those that oppose themselves.”

*Every man (saith the sage,) shall kiss the lips that breathe sweetness !* But all will be ready to avoid him whose mouth is embittered with reproach, or defiled with revilings.

## CURIOSITY.

## I.

INQUISITIVENESS is an uncomely guest.

*Remark.*

Prying into the private histories of our acquaintance, is not only *uncomely*, but very impertinent and insolent. It is never done towards those whom we sincerely regard; for affection supersedes idle curiosity, and makes us wait for the disclosures, which it would be indelicate to demand. Hence, all officious questions about personal affairs; all canvassing the lineage, education, and fortunes of our associates, arise from mere *inquisitiveness*: and though such impertinence is most often found amongst individuals of rank and riches, (who *make* leisure to be troublesome,) yet no privileges of situation ought to warrant ill-manners; or screen presuming curiosity, from the

mortifications of disappointment and contempt.

## 2.

The heavenly powers ought to be revered, and not searched into; and their mercies, by prayers, sought; not their hidden counsels, by curiosity.

*Remark.*

If pryers into futurity were to put a stop to their curiosity by reflections similar with those of Cæsar, they would avoid much ridicule, much useless uneasiness, and settle a very troublous spirit.

The following thoughts were written on the tablets of that great man the night before his death, when he had retired to his chamber, rather discomposed by the presages which his wife Calphurnia drew from her ominous dreams.

“Be it so. If I am to die to-morrow, that is what I am to do to-morrow. It will not be then, because I am willing it should be

then; nor shall I escape it, because I am unwilling to meet it. It is in the Gods *when*, but in myself, *how* I shall die. If Calphurnia's dream be fumes of indigestion, and I take panic at her vapours, how shall I behold the day after to-morrow? If they be from the Gods, their admonition is not to prepare me to escape from their decree, but to meet it. I have lived to a fulness of days and of glory: what is there that Cæsar has not done with as much honour as ancient heroes? Cæsar has not yet died;—Cæsar is prepared to die."

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### CUSTOM.

THEY who would receive the benefit of a custom, must not be the first to break it; for then can they not complain, if they be not helped by that which they themselves hurt.



*Remark.*

The justice of this remark is demonstrated by the dissatisfaction which is shewn by men of *equalizing* doctrines, when persons from a lower class intrude upon their level. It is ridiculous to see these demagogues assume stations with the highest ranks, and when their disciples practise the same lesson, and dare to approach their masters, they are thrust back with indignation; even while the old burthen sounds in their ears—"The absurdity of respecting the customs of society!"

"That common rules were ne'er design'd

"Directors of the noble mind!"

is their favourite aphorism; and from this text they descant upon the *innate worthiness* and *inherent rights of all men*, till the *privilege of eccentricity* is extended to *all* minds, ignoble as well as noble. They defend their cause on the principles of universal freedom,

and their own zeal to release mankind from prejudice. The general sameness of manners gives them the spleen: society is so evenly arranged, so closely fitted into each other, that there is no room for speculation; no opportunity for enterprize: law and custom hold the different orders in such trammels, that a man must have the force of Sampson, to burst the bonds which tie him and his talents down to the earth! Such is the substance of most orations in defence of mental republicanism:—Abundance of words—We must look for arguments elsewhere. This talisman of custom, this sameness, which they complain of, maintains the harmony of the civilized world; holds the dunces and knaves, (to borrow a term of painting,) in some degree of *keeping*; and the real genius, which starts out of the canvass by its own strength, stands off with greater effect and brilliancy, from the deep shadow that involves the mass. Thus, as Providence hath ordered it, the world presents a beautiful picture; in which every object wears its proportioned consequence. While

the plan of our orators, if adopted, would shew only a toyman's warehouse ; where every figure, good or bad, tumble over each other in endless confusion.

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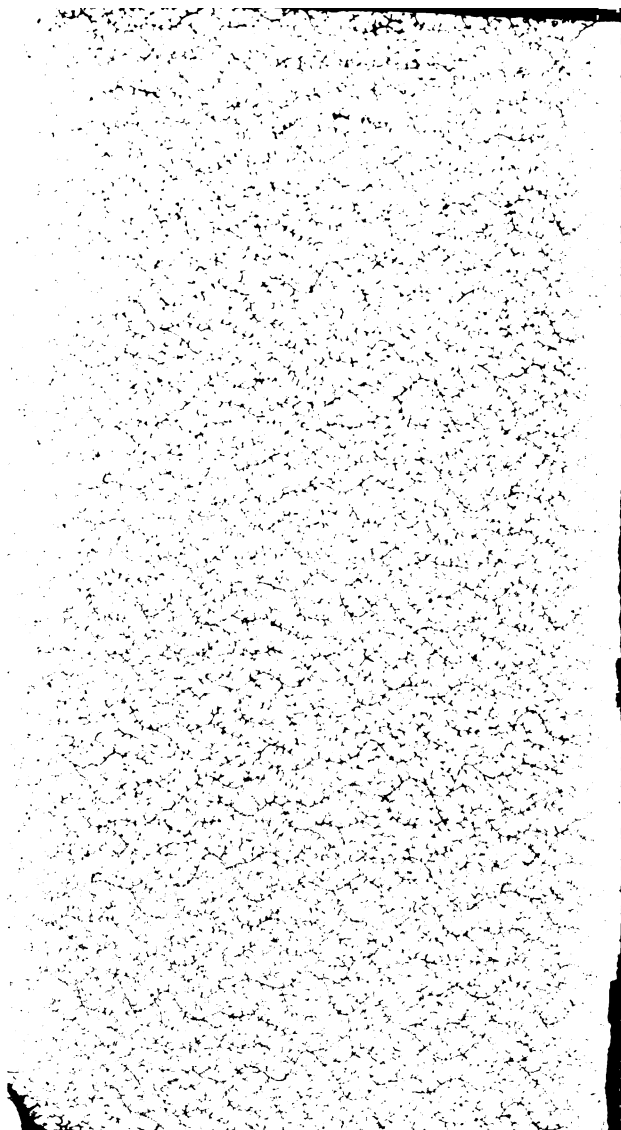
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